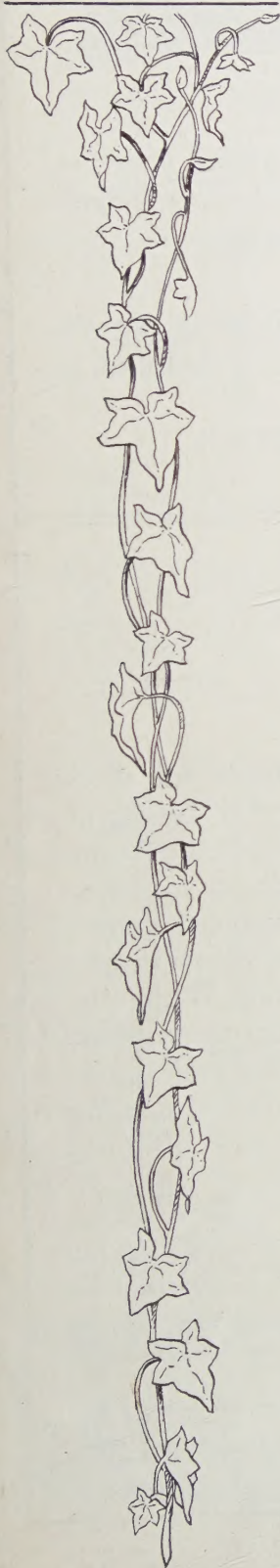




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The Living Church



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(See page 496)

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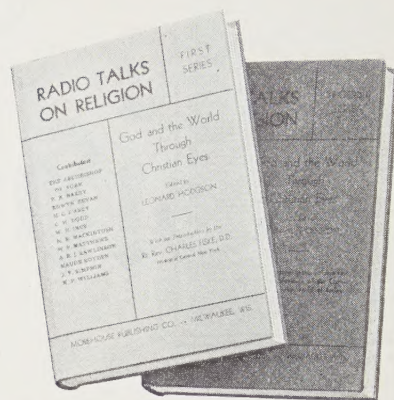
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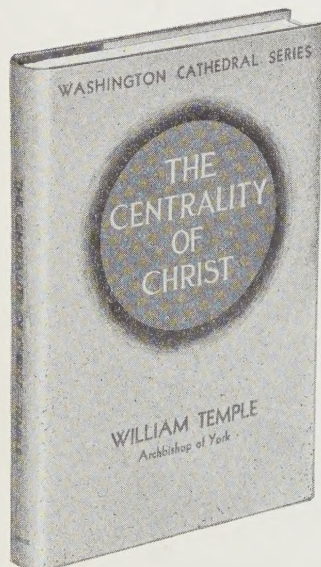
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Church Calendar



APRIL

19. First Sunday after Easter.
25. St. Mark (Saturday.)
26. Second Sunday after Easter.
30. (Thursday.)

MAY

1. SS. Philip and James. (Friday.)
3. Third Sunday after Easter.
10. Fourth Sunday after Easter.
17. Fifth (Rogation) Sunday after Easter.
- 18, 19, 20. Rogation Days.
21. Ascension Day. (Thursday.)
24. Sunday after Ascension.
31. Whitsunday. (Pentecost.)

CALENDAR OF COMING EVENTS

APRIL

- 19-21. Convention of Colorado.
21. Convention of South Florida.
22. Convention of Sacramento.
- Consecration of the Rev. Dr. Charles Clingman as Bishop of Kentucky.
- 26-27. Convocation of Eastern Oregon.
28. Convention of South Carolina.
- 28-30. National Council Meeting.
29. Convention of Massachusetts.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

27. All Saints', Bergenfield, N. J.
28. St. Margaret's, Brighton, Boston, Mass.
29. Christ Church, Elizabeth, N. J.
30. Convent St. Anne, Arlington Heights, Boston, Mass.

MAY

1. St. James', Washington, D. C.
2. St. Barnabas' Oratory, Wyckoff, N. J.



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Clerical Changes

APPOINTMENTS ACCEPTED

BATES, REV. CARROLL M., has been appointed in charge of St. Stephen's Church, Wissahickon, Philadelphia, Pa. Address, 510 Righter St.

JONES, REV. CLARENCE W., formerly rector of St. John's Church, Delhi, N. Y. (A.); to be rector of the Church of the Holy Cross, and principal of Mary Warren Free Institute, Troy, N. Y. (A.). Effective May 1st. Address, 142 8th St.

LOUNSBURY, REV. HAROLD V. O., vicar of St. Mary's Church, Waynesboro; is also vicar of National Shrine Church of Prince of Peace, Gettysburg, Pa. (Har.). Address, Wayne Apts., Waynesboro, Pa.

PUTNEY, REV. RALPH B., formerly rector of St. Paul's Church, Lansing, Mich.; is rector of Trinity Church, Lenox, Mass. (W. Ma.).

SIMPSON, REV. THOMAS P., formerly serving on staff of New York City Mission; to be assistant in Christ Church Parish, Nashville, Tenn., with special charge of development of new mission at Old Hickory, Tenn. Address, in care of Christ Church, Nashville. Effective May 1st.

CORRECTION

WIELAGE, REV. FREDERICK H., formerly 421 Powell Ave., Newburgh, N. Y.; is rector of St. Edmund's Church, Milwaukee, Wis. (Mil.), and not of St. Andrew's Church as was printed in the April 11th issue of THE LIVING CHURCH.

NEW ADDRESSES

EDWARDS, REV. DR. H. BOYD, formerly 4929 Wallingford St.; 504 Neville St., Pittsburgh 13, Pa. Effective May 1st.

GLAESER, REV. HENRY, formerly 58 E. Housatonic St.; 18 George St., Pittsfield, Mass. Effective May 1st.

ROGERS, REV. RAYMOND G., formerly 24-25 28th St., Long Island City, N. Y.; 423 W. 46th St., New York City.

ROLAND, REV. EDWARD L., formerly Holland Apts., Room 23; 212 W. North St., Apt. 1, Danville, Ill.

SWAIN, REV. BRUCE W., in charge of Christ Church, Milbank, and St. Mary's Church, Webster, S. Dak., resides in Webster.

ORDINATIONS

DEACON

CHICAGO—FRANK L. CARRUTHERS was ordained to the diaconate by Bishop Stewart of Chicago in the Church of the Holy Comforter, Kenilworth, Ill., April 5th. The candidate was presented by the Rev. Leland H. Danforth, and the Rev. Dr. Percy V. Norwood preached the sermon.

PRIESTS

DULUTH—The Rev. HENRY KIESSEL was advanced to the priesthood by Bishop Keeler, Coadjutor of Minnesota, acting for Bishop Kemerer of Duluth, in the Church of Our Saviour, Little Falls, Minn., April 8th. The ordinand was presented by the Rev. C. M. Brandon, and the Bishop preached the sermon. The Rev. Mr. Kiesel is rector of St. Mark's Church, Lake City, Minn., with address at 112 Oak St.

MARYLAND—The Rev. FRANCIS M. COOPER was advanced to the priesthood by Bishop Helfenstein of Maryland in St. Thomas' Church, Hancock, April 6th. The ordinand was presented by the Rev. Henry B. Lee, Jr., who also preached the sermon. The Rev. Mr. Cooper is rector of St. Thomas' Church, Hancock, Md.

UPPER SOUTH CAROLINA—The Rev. MAXWELL S. WHITTINGTON was advanced to the priesthood by Bishop Finlay of Upper South Carolina in St. Barnabas' Church, Jenkinsville, S. C., March 26th. The ordinand was presented by the Rev. James B. Brown, and is in charge of St. Barnabas' Church. The Rev. Dr. J. B. Elliott preached the sermon.

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Bishop McKim

TO THE EDITOR: The obituary notices which you have printed [L. C., April 11th] with regard to my father, the late Bishop McKim, contain several misstatements of fact. I mention a few of them.

The Bishop had seven children (not three only) and is survived by four of them. The surviving son, whose name you have omitted, is Mr. W. M. McKim of Sterling and Morrisson, Ill.

He did not go directly from ordination to Japan but spent some time in parochial work, notably at Davenport, Ia., where he is still remembered.

He did not reach Japan until after the abolition of the feudal system. Missionaries were living in comfortable foreign concessions and had enjoyed perfect security for about twenty years. He assured himself of

this before going, as he took with him a young wife in a delicate condition.

His original jurisdiction did not extend "from Osaka in the south to Aomori in the north." It consisted of two separate districts, one in the south and the other in the north. There was a wide intervening territory administered by English and Canadian bishops.

It is true that he was of robust constitution. He liked to say that he had "never spent a day in bed" before he was sixty-five; but for the past fifteen years, his health had obliged him to reside outside his district for about half the time—spending his summers in Karuizawa, Alaska, and Europe; his winters (all but one when he circumnavigated Africa) in Honolulu. More recently, when in Japan, he had found it advisable to reside in St. Luke's Hospital, Tokyo.

Beginning in 1919, he repeatedly expressed his desire for formal retirement and, from

1925, gave his age and physical condition as the reason for this; but he was persuaded, in various ways, to remain the nominal head of his diocese. Thus the formal retirement, to which he had long looked forward, and had long since earned, lasted for less than half a year. (Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

A "College of Sacred Rites"

TO THE EDITOR: A correspondent in your issue of March 28th, Philip L. Shutt, urges the adoption of a College of Sacred Rites as a cure for the lack of ritual uniformity in the Church. The late Bishop Hall of Vermont remarked in one of his letters, "We need a congregation of Rites; but who would appoint, who serve, *who obey?*"

Is it thinkable that the decisions of such a body would be acceptable to both the Church of St. Mary the Virgin, New York City, and Christ Church, Poughkeepsie, N. Y.?

While nominally and theoretically episcopal, we are in practice congregational. And as things are, a strong parish with a determined rector backed by his vestry and congregation can put almost anything over, and if the bishop disapproves it is just too bad for him in their estimation.

The only congregation of rites that would be feasible for adoption would be one as innocuous as the Lambeth Conference that voices only the opinions of its members and has no binding authority. Would that be worth while? (Rev.) UPTON H. GIBBS.

Washougal, Wash.

TO THE EDITOR: I find myself in accord with Mr. Philip L. Shutt (L. C., March 28th) in regard to the formation of a College of Sacred Rites. Just what its nature or powers should be I am not prepared to state.

A most interesting article appeared in the *English Catholic*, the Quarterly Gazette of the Anglican Society (Winter 1935-1936) entitled, *How to Make the Prayer Book Live*. The author, the Rev. Canon W. H. W. Williams, changing the subject, outlined four ways in which the Prayer Book was put to death. The first is by Wilful Murder. The Prayer Book is done away with. The second method is slaughter by dismembering it and redistributing its severed joints. The third method is by grafting the Roman rite onto the parent stock. The fourth method is by suffocation—reading it inaudibly.

We certainly do need discipline in the Church. The Anglican Society is not attempting to "make the world safe for Anglicanism" but to inculcate a proper respect for the Catholicism that is most surely to be found in the Prayer Book, and to secure its proper use and appreciation. When will we get over our "inferiority complex" and realize the Prayer Book is far superior to any foreign rite and is truly Catholic! If the U. S. Army demands discipline and exacts it, why should not the Army of our Blessed Lord have it also?

(Rev.) NORMAN S. HOWELL.

Camden, N. J.

Names of Churches

TO THE EDITOR: I have followed the correspondence in *THE LIVING CHURCH* on the subject of "Names of Churches" and while most of the writers speak of the commonest names, nothing, I think, has been written about rare consecrations.

For ten years I was rector of the Church of St. Uriel the Archangel, Sea Girt, N. J. Perhaps some correspondent can tell whether this consecration occurs in any other case. (Rev.) HAROLD LASCELLES.

Winter Park, Fla.

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Thursdays: 11 A.M., Holy Communion.

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Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, APRIL 18, 1936

No. 16

EDITORIALS & COMMENTS

The Abundant Life

EASTER has come and gone. Our songs of Allelulia to our victorious Lord and King have risen to the heavens, and their echoes are dying away in the distance. "Low Sunday" is upon us, and perhaps our religious emotions, pent up through the long vigil of Lent and poured forth in the glorious triumph of the queen of feasts, now seem to be exhausted, and a time of spiritual dryness threatens to come upon us.

We cannot always live on the heights of spiritual exaltation. Our Lord Himself, after His mystical experience on the Mount of the Transfiguration, had to descend again into the valley and resume the ordinary tasks and cares of His daily life on earth. If man cannot live by bread alone, neither can he live only on the rich food of intensive religious experiences.

So we come down again into the valley of our ordinary rather humdrum lives. But that does not mean that nothing is to come of that momentary glimpse of things eternal and ineffable that has been ours as through prayer and self-denial we have toiled up the mountainside to keep the Pascal tryst with Our Lord at its summit. Rather it is ours to enshrine that vision within our hearts, to make of it, as it were, a secret reservoir from which, in the time of drought, we can draw the water of life to refresh our thirsting souls.

For it is not alone through mystical experiences that our inner life develops. The prayers that are continued morning, noon, and night when perhaps they seem to us mere senseless repetitions, the confessions that we make from a sense of duty and without the consciousness of the rolling away of the stone of sin, the Communion that stir within us no apparent response—these things have their own values and their own rewards.

Of one thing we may be sure. If we are faithful to the Risen Christ He will never desert us. Those disciples on the road to Emmaus were passing through just such a time of spiritual dryness as comes to all of us. They had seen their Lord die the agonizing and shameful death of a criminal, exposed to the mockery of the most casual passer-by. They had perhaps assisted in taking His Body down from the cross and interring it in the sepulchre of Joseph the Arimathean. Their fondest hopes, their most treasured dreams, had been rudely shattered. Yet they were loyal to Him—and all unbeknownst to them He walked

with them along the familiar dusty road, and gradually, imperceptibly, His peace that passeth understanding entered into their lives. "And they said one to another, Did not our heart burn within us, while He talked with us by the way?"

THE THEME of the Forward Movement from Easter to Trinity Sunday is the Abundant Life. And the keynote of the Abundant Life is Christian joy—that inner radiance that does not depend upon material riches, physical health, or economic status. Just as the "real wealth" of a nation does not depend upon the gold in its treasury but the abundance of its natural resources and its ability to develop them, so the real wealth of the Christian life depends not upon the fatness of the pocketbook or the multitude of friends or even ecclesiastical rank, but upon the abundance of one's spiritual resources and the ability to use them to the greater glory of God.

"Christian joy," says the introduction to the current *Forward—day by day*, "can stand in life's dreariest place—say where one gas-jet gives a slum tenement hallway its sickly light—and see a golden stair going up to Heaven." Yes, but it will do more than that. It will see that the cramped and undernourished bodies that are crowded into that tenement provide scant opportunity for the growth of Christian souls, and that the fitful glare of the gas-jet weakens the spiritual as well as the physical vision, so that not one in a hundred forced to live in such surroundings can see the golden stairway.

Yes, Christian joy can, by the grace of God, live in such a place, and transform it. And Christian joy is not more notably present in the apartments and houses of the well-to-do, or the mansions and pent-houses of the wealthy. But true Christian joy flows out from the individual to influence the community and reflect in society itself. The Life Abundant is the coming of the Kingdom of God on earth, and the Kingdom is not alone for any individual or group of individuals, any sect or nation or race, but all mankind.

"I, if I be lifted up," said Our Lord, "will draw all men unto me." Man lifted Him up upon a criminal's gibbet. God transmuted the Cross into a throne, and raised Him up to be the King of Saints. And through the ages, however men may

crucify Him anew by their sins, their false teachings, and their indifference, He is constantly drawing to Himself, not the righteous alone, not only the socially impeccable Episcopalians, not simply those who profess and call themselves Christians, but *all men*.

And so the Forward Movement rightly stresses Christian joy as the keynote of the Abundant Life. And we, if perchance we seem to be entering into a time of spiritual drought, do well, as Studdert-Kennedy has said, to nail the banner of Christian joy to the flagstaff of our life, as a sign that the King is in residence. Thus our prayers, our confessions, and our Communion will regain their proper places in the perspective of our Christian life and if we cannot always dwell on the Mount of Transfiguration at least we can carry the glorious vision within our own hearts and let it shine through our lives to illuminate the dark valleys through which every soul must sometimes pass.

Edward VII—Anglo-Catholic

RECENTLY the following astounding statement was made by the Rev. James M. Gillis of the Roman Catholic Paulist Fathers, in his column in the *New York Catholic News*:

"Edward VII had the decency to protest against the Oath against Transubstantiation. In reward for his courage in that matter, he died a Catholic. Having made that point-blank statement, perhaps I had better add that I will not enter into any controversy on the matter. But I have direct, authentic reliable inside information on the matter which I could not as a journalist obtain permission to publish. But you may put it down as a fact—Edward VII died a Catholic."

The late King Edward VII was noted for his sympathy to Anglo-Catholicism. Tradition says that he used Canon Carter's famous Anglo-Catholic devotional manual, *The Treasury of Devotion*, regularly, and that he died with a copy of it in his hands. That he lived and died a Catholic of the Anglican communion is a matter of record.

But since Fr. Gillis is a member of the communion that officially denies the Catholicity of Anglicanism it must be presumed that when he says that Edward VII "died a Catholic" he means that he died a Roman Catholic, presumably after a secret ceremony admitting him to the Roman fold, perhaps involving rebaptism.

To make such a statement without citing any authority for it is a serious matter, laying Fr. Gillis open to the charge of journalistic irresponsibility. It is hardly necessary to deny a point-blank statement that is contrary to the accepted historical record unless that statement is accompanied by some kind of evidence. It may, however, be interesting in this connection to quote the account of King Edward's death given by the Bishop of Chichester, Dr. G. K. A. Bell, in his monumental two-volume life of Randall Davidson, recently published by Oxford University Press. Dr. Bell, whose account is based on the memoirs of the late Archbishop of Canterbury, writes (pages 608-609):

"On Friday morning, May 6th, the Archbishop read in the press the news of the King's illness. By some accident he had missed the newspaper bulletin of the previous evening. He hastened immediately to Buckingham Palace, where Lord Knollys, whom he found in keen distress, welcomed him most warmly. The doctors were at that moment in consultation, and a bulletin was drawn up showing the serious character of the illness. The Archbishop spent the morning at the Palace. The King, though very ill, insisted on being up and dressed, and, though the doctors did their best to prevent him seeing anybody

outside the family and the household, they could not succeed entirely.

"The Archbishop had two long interviews with the Prince of Wales during the morning, and 'was struck by his self-possessed dignity, along with the extremest affection and anxiety about the King.' He went back to Lambeth for luncheon and important business, and returned to Buckingham Palace in the afternoon, and stayed there for several hours, sitting in Lord Knollys' room:

"I again saw the Prince of Wales, as matters grew graver and graver and had some quiet and, I hope, helpful talk both with him and with poor Knollys, whose grief was most touching."

"At 7:30 the Archbishop left the Palace, to preside over a great meeting to promote legislation on the Poor Law Report. He returned immediately after making his speech and found the situation as dark as possible:

"For more than an hour I remained there, saying what I could at intervals, and finally, as the breath grew weaker and the end was evidently come, I said the Commendatory Prayer, and a few moments afterwards he simply ceased to breathe. I have seldom or never seen a quieter passing of the river."

"It was now just before midnight. The memorandum continues:

"The family remained alone for a few minutes, then the Prince of Wales, now King, came out, and I was the first person to greet him as Sovereign. This was exactly what had happened with his father at the bedroom door at Osborne when Queen Victoria died."

"The Archbishop's memorandum goes on to give a very full account of all that followed with regard to preparations for the funeral, the meeting of the Privy Council, his own sermon in the Abbey on Sunday, May 8th, the alterations in the Prayer Book, a special service in the King's bedroom at Buckingham Palace, the Lying-in-State at Westminster Hall, the Service in St. George's Chapel."

Another quotation of interest in this connection is the following, from *The Secret Story of the Oxford Movement*, by the Rev. Desmond Morse-Boycott (Skeffington, 1933), page 224: "When Queen Alexandra took Viscount Halifax into King Edward's death chamber, she showed him one of the King's treasures. It was *The Treasury of Devotion*, an Anglo-Catholic manual of private prayers, given by him to his royal chum in the long ago. It had never left his bedside."

Death of Wil King

OUR COVER ILLUSTRATION this week is probably the last of the series of etchings by Wil King that we shall have the privilege of publishing. Mr. King was in our office last Thursday to make plans for future illustrations and was apparently in excellent health at that time; on Friday he was confined to his home with what appeared to be a minor ailment, and on Saturday morning he died.

Mr. King, who was only thirty, had already achieved some fame for his etchings and water color paintings and was on the threshold of what appeared to be an exceptionally promising career. Some of his works are now on display at art centers in New York and Boston as well as at the exhibition of the Seven Arts Society of Milwaukee. During the past year he had devoted a considerable amount of his time to the etchings reproduced on the covers of *THE LIVING CHURCH*, which are based on sketches made on a motor trip last summer. He has also done some art work for the Forward Movement Commission, entering into the spirit of the Forward Movement enthusiastically, though not himself a member of the Episcopal Church. Paul Rusch, on his recent visit to this country, invited Mr.

King to go to Japan this summer and undertake a series of sketches of the missionary work in that country, under the auspices of the Japanese Brotherhood of St. Andrew, and he had this invitation under consideration at the time of his death.

The sudden termination of the life of a young man who, after years of training, is just beginning to realize the potentialities within himself is one of the most inscrutable tragedies of life. We may be sure, however, that in the wisdom and loving-kindness of Almighty God even a tragedy so great, viewed from a human standpoint, has its place and its purpose. If these are not apparent to a sorrowing widow and child in the hour of their bereavement, or to the friends and acquaintances to whom it comes as a shock, they are none the less real and certain. May he rest in peace and may light perpetual shine upon him.

A Splendid Work for Girls

SOcial WORKERS, whether members of the Church or not, frequently cite the work of the Community of St. Mary at St. Mary's-in-the-Field, Valhalla, N. Y., as one of the most remarkable works for girls in the whole land. One reason for this judgment is that St. Mary's-in-the-Field is a religious work, done by nuns, yet measuring up to the technical standards set by the best schools of social work in and of the world. This is the more amazing, social workers declare, for the reason that St. Mary's is not a new work. It is, on the contrary, one of the oldest institutions of its kind, and is the very first work with its purposes ever undertaken in the American Church. Formerly known as Valhalla, it was founded by the Sisters of St. Mary in 1854. Its object, then as now, was "to provide a home, mental, moral; and spiritual training for young girls who need a change of environment to protect them from evil influences."

From the beginning, the girls who came under care were trained according to their capacities and needs. The ancient idea that a young girl who became a "problem" was to be taught to be a domestic servant has never been held at St. Mary's-in-the-Field. Some girls were so trained, others were prepared for other work. A school has been maintained. This school has progressed with the times. It is now graded, and a full high school education is provided. The first graduation from the high school took place last year, greatly to the interest and delight of all the girls.

The work has been housed in several buildings, having moved from its original home in New York City. No one who was present will ever forget the laying of the cornerstone of the fine new building at Valhalla in 1921. At present, there are seventy-five girls in residence from eighteen states, fifteen counties of New York, and twenty-one dioceses. Some of these have come through friends, others have been committed by city or county courts, still others have been sent by social agencies. No group is segregated; "difficult" girls and those whose faults have been serious study and play and worship together with girls whose problems are less serious.

Even social workers who have no religious faith perceive the power of the Christian religion in the redemption of the girls at St. Mary's-in-the-Field. As a rule there are two large Confirmation classes each year. At present, about four-fifths of the girls are regular and devout communicants. The chaplain of the Eastern Province of the Community of St. Mary, the Rev. Shirley C. Hughson, O.H.C., said about the work, "The sisters are doing a splendid work of moral and spiritual rehabilitation with the girls in residence and the response to their efforts is touching and thankworthy to the last degree."

Bishop Manning, who is a regular visitor, earnestly appealed to all friends to help maintain this work.

Bishop Manning, Fr. Hughson, the pastors of the resident girls and of girls whom the sisters received in other years, the Associates of the Community of St. Mary, and scores of social workers are deeply concerned by the shrinking income of St. Mary's in-the-Field, owing to the depression. All are agreed that this splendid work for girls must not be diminished, and they hope that it may be maintained now and increased as the times improve. We gladly commend their efforts to secure sufficient funds, and we are confident that many of THE LIVING CHURCH FAMILY will want to send an Easter-tide check to help this worthwhile Church work.

An Unfortunate Hoax

SOME PEOPLE have peculiar ideas of practical jokes—and some editors of Church periodicals are easily taken in. However, we confess that we were surprised when we read in a recent issue of the *Witness* that during the illness of the Rev. H. Baxter Liebler, rector of St. Saviour's Church, Old Greenwich, Conn., a Congregational minister "sang High Mass according to the ritual of *The American Missal*," assisted by the minister of the Community church and the local leader of "Unity." Whether facetiously or through sheer gullibility, the editor of the *Witness* published the item with the heading, "How's This for a Union Service."

Needless to say, no such service was actually held. In response to an inquiry, Fr. Liebler writes: "No one could have been more surprised than I to see the account of a 'union service' in St. Saviour's Church which appeared in the *Witness*. I can understand a fun-loving hoaxer sending in such an account, but to have it taken seriously by a Church paper is astounding. I need hardly say to you that the story is pure fabrication. So far as I know none of the gentlemen who are said to have officiated have so much as set foot inside St. Saviour's Church." He adds:

"The disquieting thing about the whole affair is the fact that it has been accepted anywhere in the Church at face value. My own opinion is that the frequent abuses of the proviso of Canon 23 have so completely accustomed us to the 'preaching' of Protestant ministers in our pulpits, that we have lost our sense of shock, and have virtually surrendered the fundamental principle that the Apostolic Ministry claims not only the sacrificing priesthood but also the prophetic ministry of the Word. If this unfortunate hoax succeeds in arousing this Church to a wave of righteous indignation against the silly sentimentalism by which ministers not of this Church are invited to minister to us the doctrine of the Church (or some substitute which better suits their whim at the time), it will in some measure atone for the misdirected zeal of the perpetrator."

To Churchmen who were disturbed by the item in the *Witness*—and we know there were some for we have received letters from a number of them—our reassurance. To the *Witness*, for its gullibility or its misplaced sense of humor, as the case may be, a well-merited rebuke.

A Genuine Christian Scientist

THAT WAS a splendid Easter message that Arthur H. Compton, the noted scientist, set before hundreds of thousands of newspaper readers in the syndicated magazine *This Week*. Like his book, *The Freedom of Man*, it is an effective answer to those pseudo-science-worshippers who are so short-sighted as to believe that "the scientific mind" is incompatible with faith in God and immortality. More power to this genuine Christian scientist!

In the World's News

THE LEAGUE OF NATIONS, meeting at Geneva last week, did not settle any problems. The French reply to the Hitler peace proposal was an attempt to go the German government one better, proposing to set up a "European Commission" into which any nation could enter, although it was made clear that the absence of any nation or nations would not, in the French mind, destroy the scheme. The Commission would have power by a two-thirds majority to regulate the revision of treaties, to further economic co-operation, and to enforce disarmament. It was also suggested that each nation should set aside some of its armed forces as a police force at the disposal of the Commission, or of the League of Nations. It was emphasized throughout that nothing in the French proposal should be considered as opposed to the covenant of the League.

The French plan was rather obviously in part a campaign document, since the French elections are soon to be held. What it boils down to is French insistence upon collective security aided by mutual assistance pacts as opposed to German advocacy of bi-lateral non-aggression treaties which seem to be designed to isolate wars between two individual States, thus making it possible for Germany to deal with its competitors one by one.

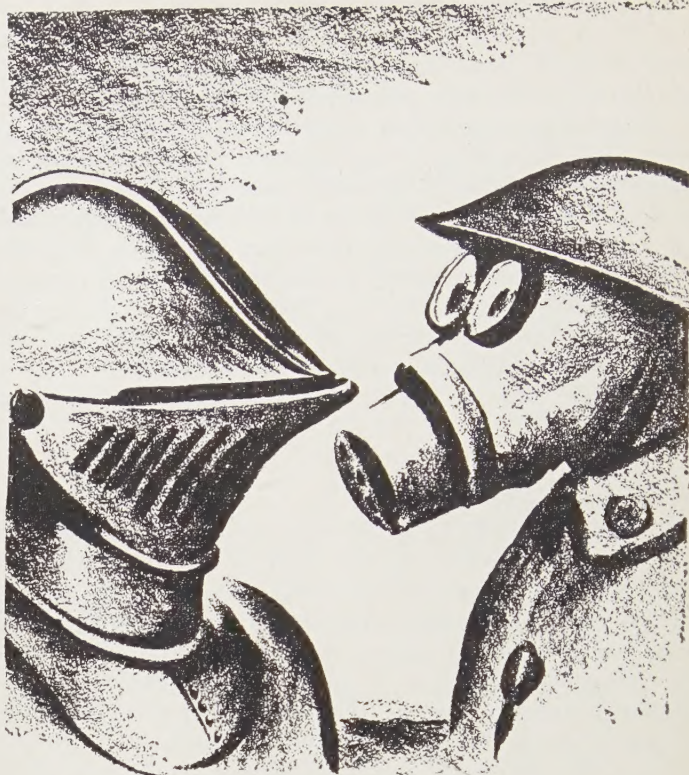
The diplomatic struggle between England and Italy over the Ethiopian war further complicated the international situation; it was made clear that Italy was not interested in peace negotiations which give Italy anything less than complete control over Ethiopia. Flushed with her recent victories Italy did not give pledges either to cease using poison gas, or to halt hostilities during a discussion. Emperor Haille Selassie adhered to his often expressed determination not to make a peace inconsistent with the League of Nations.

The League committee charged with conciliation between Italy and Ethiopia works away, while the Italian armies sweep on and bring the subjugation of Ethiopia a little nearer. England still talks about applying oil sanctions against Italy but on this question France is "equivocal." It seems neither France nor England want to put too much pressure on Italy, for fear they may be responsible for internal uprisings against the present government at Rome.

THE SPANISH PRESIDENT IS OUSTED

PRESIDENT ZAMORA of Spain was relieved of his post last week by the Spanish Parliament in a vote of 238 to 5. It was said that even the five votes which supported him were merely a protest to what was considered an undignified manner of treating the head of the State. It appeared that President Zamora was the solitary Centrist statesman in a country composed entirely of right and left wing factions. The grounds given for his removal were that he had misused his rights under the constitution in dissolving the last parliament. Diego Martinez-Barrio as president of the Parliament automatically became interim president. Senor Barrio is a moderate left republican, and it is thought that his chances of being elected regular president are good. The Azana cabinet was, of course, retained, although the members cheerfully offered their resignations.

The ousting of the President was made the occasion for new anti-religious demonstrations, and of a call by extreme left-wing leaders for a combination of Anarchists, Syndicalists, and Communists to seize the government by force of arms. Meanwhile, the conservative army remained a threat in the background. Undoubtedly the more moderate leaders in the



PROGRESS FROM THE MIDDLE AGES

Courtesy of the St. Louis "Post-Dispatch"

government were made very uneasy by the provocative activities of their allies in the election.

GENERAL CALLES IS EXILED

A POSSIBLE EXPLANATION of the Mexican government's slight relaxation in anti-religious activities was afforded last week when Gen. Plutarco Calles, former "strong man of Mexico," was exiled by President Cardenas for alleged illegal activities. True to Mexican form, General Calles made a brief, impressive speech at the time of his arrest. Exiled with the General were three of his former political allies, one of whom has controlled the regional Federation of Workers and Peasants. It is probable that President Cardenas' gesture of friendliness toward the Roman Catholic Church was an attempt to forestall reprisals by the supporters of former President Calles.

Like President Zamora in Spain, General Calles may be considered virtually the founder of the present régime in Mexico.

RELIGION IN GERMANY

NEO-PAGANISM in Germany seems to have degenerated into a mere campaign against Christianity. Prof. Hauer, head of the German Faith Movement, resigned, realizing that at meetings of adherents of the Nordic Faith enthusiasm was aroused only when he was attacking Christianity, and boredom was the prevailing sentiment when he advanced the claims of his own curious faith. Prof. Hauer explains that the Nordic Faith must now conquer Christianity in Germany by its own appeal rather than by his efforts.

Reichsbishop Müller, whose retirement from the center of German Church affairs is so complete that he could scarcely now even been designated as a figurehead, has published a new version of the beatitudes and various other sacred texts. One

(Continued on page 502)

The Brotherhood of Anti-Christ

By the Rev. Theodore O. Wedel, Ph.D.

Secretary for College Work, National Council

ANYONE looking out over what is left of a Christian world in our time must be aware of at least one rather startling paradox. Look at the Christianity of the theological schools, and our age appears to be one of courage and hope. The long winter of discontent with science is over. Liberal Orthodoxy, if I may call it this for want of a more accepted term, is in a chastened mood, it is true, but it is no longer on the defensive. The scientist is growing humble in his turn and may, indeed, have to be curbed in his sudden flight into idealistic mathematics, since Christianity, as the religion of the Incarnation, can never surrender its belief in concrete event and hard fact.

And if this long fear of science is lessening, so is that of the tyrannous reign of the historian. Historical criticism, too, is come full circle. Who of the masters of those who know really worries any longer about the emasculated gospel of even fairly recent German theology? It is somehow evaporating and back of it looms large, once more, even as the historian views the scene, the Nicene faith of Christendom in the gospel of Jesus Christ, Son of God. Either Jesus must remain, as with Schweitzer and his followers, an enigma bottled up in His own historical vacuum, or He can become our contemporary through an acceptance of Him as a living reality, God as well as Man. The historian, of course, cannot decide that issue, but having once made clear the alternatives, he must retire from the scene. His great day, like that of the domineering scientist, may be over.

So it is that new winds are blowing in the theology of the schools. It is as if the Protestant world were launched on a slow voyage of rediscovery of the authentic Christian Faith. Karl Barth has rediscovered the God of the Old Testament—or at least the God of John Calvin. Transcendent deity has again become philosophically respectable—despite the fact that this involves disavowal of generations of theological toiling. Even here in America, the land of John Dewey, forsooth, orthodox vocabulary is again being haltingly used. Reinhold Niebuhr can speak of original sin without blushing and Henry Van Dusen can write a best-seller on the Judgments of God.

And we who are of the Anglican communion should be particularly moved to humble rejoicing. For, if we have been even partly true to our heritage, we can be spared at least some leagues on the voyage of rediscovery. We have never been fully seduced by the false Gods of nineteenth century thought. Kant was desperately hard to understand, and Schleiermacher a bit sentimental for Anglo-Saxon tastes. We could never read German very well anyway. And if rediscovery should really proceed, is it not reasonable to suppose that it must come back also to those elements in the Christian heritage to which we have clung despite the fact that we only partly understood them—the Christian sacraments, and above all the Church as a God-given channel of Grace, not made by man? How some of us already rejoice in the fact that we belong to a communion which can produce, in this our day, an A. E. Taylor, or a William Temple, or a G. K. Chesterton, despite his later defection,

CAN BROTHERHOOD and love exist in a godless world? Or is morality itself doomed to extinction if divorced from religion? ¶ Dr. Wedel visions the plight of a reinvigorated theology faced with a world that has ceased to care.

who can build a home for the modern mind and soul within the confines of the full-blown Catholic Faith. And we may dream of a time not far distant, when this Anglican communion shall, like a strong man roused from sleep, grow militant and become worthy

of its own destiny. Already, perhaps, there may be applied to us the words of St. Paul: "Upon us the ends of the world are come."

But now for my paradox. For while the theology of the schools is apparently reawakening to a new day, it is opening its chastened eyes upon a world which does not care for theology of this or any day; a pagan, secular world for which Christianity has gradually become an antiquarian religion, beautiful no doubt, like a painting of the Annunciation by Fra Angelico, but an antique which it is willing to turn over to a museum for safe-keeping. What is the use of having solved the mysteries of P, J, and E in the Old Testament, if the Bible is an unread book? What is the value of *Formgeschichte* which carries the theology of the creeds back into the gospels, if religious illiteracy has swamped both gospels and creeds? Of course I speak not of the remnant of devout believers, but of that great mass of modern men and women for whom the need for God apparently no longer exists, who have lost their sense of fear and awe before the eternal mysteries of life, whose spiritual senses have become dulled by the pride of life, who no longer pray and no longer hush their voices before a sacred oracle. We call such people pagans—and rightly so, I suppose—but this paganism which confronts us is a strange new paganism, one which would have made a respectable ancient heathen shudder. For your ancient pagan was not ignorant of awe and fear of the gods, and of a haunting sense of tension between the temporal and the eternal. Impiety was for him a real sin. Read the *Hippolytus* of Euripides and you meet Aphrodite as a majestic awful goddess, very different from the mere biological plaything she has become for the pagan today.

I MIGHT ILLUSTRATE here at length, but I hasten on. Clearly, something has vanished from the folk-thinking of our time that is basic to even primitive religious experience, yet it is precisely primitive religious desire that needs to be revived. God has vanished, sin has vanished, fear and hope and prayer. Fundamental assumptions of Faith are at stake, not an issue within the confines of Faith itself. Atheism and agnosticism are not to be exorcised by mere philosophical impeccability or the learning of the schools. Agnosticism, too, can be intellectually quite respectable. It must have been respectable as early as the second day of Creation. Spiritual insight itself has grown dull. It is not knowledge which our pagan world needs but awakening by way of the religious imagination. Argument will not remove this mountain of unbelief. "Metaphysical proofs of God," says Pascal, "convince only metaphysicians." Logic cannot produce the humble and the contrite heart. We may, like the children of Israel, have to be taught once more by events, by a Judgment, by seeing written across another great page of history the words: "This sort goeth not out but by fasting and

prayer." But before speaking of remedies, let us look at this pagan secular world of ours a bit more closely. We who live in it and deal with it should know something of it, so as to combat it intelligently. We, too, need a Dante to lead us through our modern *Inferno*, so that we may have pity where pity is deserved, and scorn where nothing serves but to "look and pass."

IMAGINE, then, a world in which God has vanished. Does anything happen? Well, at first, perhaps, strangely little. This strikes many a naïve observer with surprise. Atheism was a monster to our grandfathers. It is today a household word. Men are born and die. Men ply their useful or useless business much as in the ages of Faith. A little vanity, a little indulgence of the senses has always made up the lives of multitudes of human beings. Nor do the ordinary ways of a respectable society immediately vanish. There is always the social compact, there are always the police, there are always the restraints of gossip and of poverty, of envy and the greed of neighbors. Honor exists even in a den of thieves. As H. L. Mencken once cynically put it: "The strict monogamist never gets into trouble." Indeed, there are surely left in our pagan Epicureanism a great many of the inherited restraints of the past. It can go on morally free-wheeling for some little time. Eighteen centuries of Christian decorum do not vanish overnight. The "multitudes" have always been like sheep following a shepherd. And when this shepherd was still the Church, when Christian morals still breathed in popular literature and popular art, these multitudes could exist on vicarious religious life and be saved at least like the lost coin of the parable. There is more truth than we may suspect in the ancient phrase: *Extra Ecclesiam nulla salus*. But when the leaders of the people themselves lose their vision of the good, when a nation's literature and music and art themselves become corrupt, when morals vanish and governmental statutes take their place, when the salt itself has lost its savor, then, indeed, may there be catastrophe ahead.

No, the Epicurean paganism of the populace need not be our first concern. It bears within it the seeds of its own decay, its own punishment. The sins of the flesh belong to the upper circles of Dante's *Inferno* and they belong there in ours. Pity should be our attitude here, and a great faith in the sinner himself. For the sinner, caught in the web of worldly lust, at least suffers disillusionment to guide him back to a hunger for righteousness. "A sense of the nothingness of this world," says Pascal, "is the last tie that binds the sinner to God."

It is when we turn from the atheism of worldly pleasure to the atheism of pride, from the pagan Epicurean to the pagan Stoic, that we meet spiritual wickedness in high places. For here there is no yielding to sins of the flesh, no supine surrender to appetite. Instead we meet courage and heroic defiance of fate, and even sacrifice for ideals and the good of mortal kind. At its highest, it becomes a religion—a worship of man and the powers of man, a secularism which can enlist armies to fight under its banner and can trample rival faiths into the dust.

And may I begin a description of it not by way of abstractions, but by way of a concrete expression by one of its nobler spokesmen, a portion of a poem by Thomas Hardy, entitled *A Complaint to Man*. God—the imagined God of Christian mythology—is addressing his creature, man.

"When you slowly emerged from the den of Time,
And gained percipience as you grew,
And fleshed you fair out of shapeless slime,
Wherefore, O Man, did there come to you
The unhappy need of creating Me—
A form like your own—for praying to?"

Somewhere above the gloomy aisles
Of this wailful world?

"The truth should be told and the fact be faced
That had best been faced in earlier years:
The fact of life with dependence placed
On the human heart's resource alone,
In brotherhood bonded close and graced
With loving-kindness fully blown,
And visioned help unsought, unknown."

AS AN analysis of this poem would show, it falls readily into two parts. The first is pure disillusionment—an honest atheism, realistic enough to confess that there are "gloomy aisles of a wailful world." God is gone, and we are left to shift for ourselves. And there are those in the modern world who would accept this disillusionment and attempt to go no farther. Theirs is the frank acceptance of cynicism. Much of modern literature stops right there—picturing a meaningless, godless world, where ignorant armies clash by night. You can meet it in Aldous Huxley or Richard Aldington or James Joyce. It pictures a fallen human nature without Grace—"life without hope and without God in the world."

And when our cynics are honest, I rather admire them. They at least do not preach a substitute religion, but leave us face to face with godless things as they are. There is little danger that the cynical literature of our time will tempt men to the sins of the flesh. These sins are not described alluringly, for vice has lost all meaning. The curse of the modern, as Joseph Wood Krutch confesses, is precisely that he cannot sin. Sin implies that his actions have significance in the universe, that there is someone who cares. A complete atheist cannot even swear an oath with any pleasure. This paradox was once put amusingly by Rossetti in saying that he pitied the atheist when in a thankful mood for not having anyone to thank. It is a great mistake to see the chief danger of the cynicism of our day in its leading men to the pigsty of vice. It may result in that for the weak, for the populace. It does not so express itself in the strong. Otherwise it would not be so alluring. Pride has not been written down as the chief of sins for nothing. Of course it is alluring to call men to stand on their feet like gods. Of course it is alluring to outface the supposedly childish mythologies of religion. Of course it is alluring to be as brave as God Himself; in other words, to get along without Him, to disdain, as Bertrand Russell puts it, the coward terrors of the slave of fate and to worship at the shrine that our hands have built, or with John Dewey to envisage man as at last achieving his destiny by falling down in adoration before his own ideals.

But with John Dewey and his kind I have already overstepped the strict bounds of the cynicism of our age. Already I am in the camp of the sentimentalists, those who offer disillusionment with one hand, but take it away with the other. For your modern is after all not yet a Nietzschean superman. He cannot endlessly look at the abyss of a godless world without getting dizzy. He must have something to worship and something to curse. He must live by hope somewhere and dream dreams of an Apocalypse. And this hope and this dream he must find in the here and now, in the temporal order, ultimately meaningless though it may be. He is unwilling to pay the price of disillusionment. He refuses to face the logic of his own agnostic nihilism. If he cannot worship God he will worship a human idol. In a word, he will sophisticate and sentimentalize.

And if we now turn back to Thomas Hardy's poem we see that he, too, has turned this neat little trick, typical of most of the naturalistic thought of our time. Man cannot love God, for God does not really exist, but Man can love his brother. The first and great commandment has been abrogated. But the

second commandment can take its place. Man can love his neighbor as himself. The phenomenal rise of humanitarian gospels in our time is not an accident. It is a logical outcome of an agnostic attitude toward God. For Man, even in a godless society, cannot deny his origin; he cannot snuff out the light that lighteth every man coming into the world. Divinity must exist somewhere. It must at least exist in himself, and in his fellows.

Imagine once again a world in which God has vanished. We have then only each other. Drifting in the void of space, with extinction facing us and the globe we inhabit, we become important in one another's eyes as those whose end lies beyond the confines of time and space can never be. Social sympathy is all we have left. Secular society, conceived idealistically, becomes the new God. Evolution has produced us—and no mean product either. We have indeed “fleshed us fair out of shapeless slime.” We have built the temple of science and have mastered the world of nature through technology. Can we stop now? To be sure, there is evil in the world, but since we cannot believe in original sin, cannot accept a conviction of something radically wrong in our own will or our own root desires, evil must be an atavistic remnant of inheritance to be removed by education. It must lie in wrong adjustment, in wrong institutions which retard progress—the Church, for example. Hence the search for a human scapegoat, some class or institution to hate and to destroy. The guillotine and the G. P. U. are modern substitutes for the hair shirt and the monk's cell.

THUS I have been describing, in all brevity, of course, the rival religion to Christianity of our time. Its seductiveness is so obvious that it has caught in its net much of the secularized Christianity of our generation. We have become so long accustomed to a compromise with the monstrous industrial civilization of the last few centuries that a new compromise with humanitarianism, though it be equally a kingdom of this world, looks like authentic Christianity itself. It has pity for the poor as did the gospels. It can sentimentally use such a phrase as “the Kingdom of God on earth,” forgetting that this Kingdom, as described in the New Testament, is an *opus operatum*, a gift from God, which a man enters by Grace, if you like, but which he cannot achieve. The new religion can even build an immanent Christology for the figure of Jesus Himself and fit Him, too, into a naturalistic evolutionary picture. But in so far as it has really lost the things eternal by passing through things temporal, it takes the name of Christianity in vain. Its *Gloria in Excelsis*, in the final analysis, is not to a lamb of God that taketh away the sins of the world, but a

“Glory to Man in the highest, for he is the master of things.”

Nor shall I indulge in a long refutation of it. In its sentimentally Christian form, Karl Marx and Lenin themselves would have poured scorn upon it. And when robbed of its sentimental glamour, it turns out to be a ruthless Kingdom of this World, which a Berdyaev may be quite right in calling Anti-Christ. The point is simply this: in a godless world, brotherhood and love are not achievable. This is the melancholy lesson of history, and of any unsentimental glimpse into the human heart. Listen, for example, to one simple confession by an honest modern. Gamaliel Bradford, biographer and essayist, has this to say of himself:

“I confess that I am myself perfectly, enormously egocentric, and these ethno considerations appeal to me very little. In so far as the good of the race is identified with my personal comfort and well-being, I am interested in it. But my ego cries out for God simply for itself, and if it is to vanish like a dew-

drop in the sun, words cannot express my utter indifference to the well-being of the race, of the world, and of the universe.”

There you have natural man, if you like, even the natural man of cultured Boston. To build Utopia out of unbaptized human nature is an idle dream.

But the passage just cited is interesting in another way. Gamaliel Bradford, so far as we know, remained an agnostic to his end. But beneath that agnosticism is a fierce suppressed hunger for the living God. It takes a cultured Bostonian, perhaps, to express it, but it is there, like a little spring of Arethusa, even in the apparently most worldly soul. And pagans though most of us are today, we may respond when that hunger is evoked in us. In the midst of our worldly pleasures, or drugged by the opiate of work in the market-place, we may, it is true, echo the words of the Book of Job:

“Behold I go forward, but he is not there; and backward, but I cannot perceive him; On the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him.”

But when we escape the lures of worldliness, if only for a moment, and are face to face with the mysterious voices of conscience, we, too, could continue with Job:

“Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me.”

YES, we are pagans, but we have not utterly lost the fear of God. It is there as the last remnant of our Christian heritage. And if He is to enter our lives again He must enter, perhaps by way of this same holy fear. Though we shrink away and hide like Adam and Eve in the garden after eating forbidden fruit, God must come to us as a God of Judgment—perhaps even as a God of wrath. Can we respect a God who is not at least as good as our conscience? For what does our conscience tell us of our silly empty lives? And facing again a holy deity, we may be ready for what Chesterton calls “the good news of original sin”—the good news, namely, that there is someone who cares, the Lord our God “who hath His dwelling so high, and yet humbleth Himself to behold the things that are in heaven and earth.” Yes, we hunger for moral security, even if it must come by way of condemnation, for social reinforcement of weak individual conscience, for fellowship in humility, for the authoritative voice of the Church, which we intuitively recognize as the voice of many waters. And then, having passed us through the judgments of the Almighty, and given us back awe and reverence and holy fear, you may tell us again the wondrous story of the Christian Creed, of One who for us and our salvation came down from Heaven, who made us and loves us, who died for us, and wants us some day to be with Him in Heaven.

But let this voice of the Church come to us not with mere humanitarian idealism or mere ethical pleading. This is lovely, no doubt, and we, too, can be moved for a day. But it is the Law, and we know that we cannot fulfil it, not at least until a dayspring from on high has opened up in our hearts and we can learn to love our brethren because He first loved us.

Let those, then, who confront our pagan world make bold once more with declaration—a declaration of the Mercy and Judgment of God. “The lion hath roared; who shall not fear. The Lord Jehovah hath spoken; who can but prophesy.”

NOT HOW LONG you live, but how well.

—*St. Andrew's Weekly News.*

Bishop McKim's Last Days in Honolulu

By the Rt. Rev. S. Harrington Littell, D.D.

Bishop of Honolulu

I HAVE JUST sent off to the Rt. Rev. Samuel Heaslett, D.D., Yokohama, Presiding Bishop of the *Nippon Sei Kō-kwai* a letter:

"Bishop McKim died this morning [April 4th] at 1:30, at his home in Honolulu. A cable message has already gone, informing you of his departure, which was peaceful.

"On Monday there will be a requiem at St. Andrew's Cathedral in the morning, with the Bishop of the diocese as celebrant. The funeral service will be at 4:30 that afternoon, Dean Ault officiating. After cremation, the ashes will be placed under an altar in the Cathedral, to remain until friends can convey them to Nashotah, where interment will be made.

"There has been much that is glorious and triumphant during the last weeks of the good Bishop's illness, until his body weakened and consciousness failed. I gave him his last Communion on March 24th, Eve of the Annunciation. He was entirely conscious then, and in fact surprisingly alert, but soon sank into a state, both of mind and of body, which precluded any further administration of the Sacrament.

"The presence of Bishop McKim has been a blessing to us in Honolulu. His relationships with us have been close for many years, the special spiritual and personal, as well as official, association being his participation in the consecration of the present Bishop of Honolulu, together with Bishop Burleson, (consecrator), and Bishops Restarick and Parsons, in February, 1930."

Bishop McKim, after his retirement as Bishop of North Tokyo, arrived in Honolulu last November. The moving scenes at the time of his departure are well known, particularly that at Yokohama when the steamer was leaving, and the vast concourse of people, kneeling on the dock, received his parting blessing as he stood on an upper deck. Less than a month ago, a deputation of local Japanese called upon the Bishop on behalf of countless friends in Japan to express the hope that he might return to their country to end his days. They said that he belongs to Japan as no other foreigner does. A few days later, when speaking of this and of the two long scrolls presented to him, which were full of names written by Japanese people in every walk of life, and of Americans and Europeans living in Japan as well, he said, "If I could, I would plan to return to my people in June." "But," he added, "I have no place there any longer. My duties have been handed over to others, and I should only be a burden in my time of increasing weakness."

Everything that loving care could devise was done for Bishop McKim's last weeks. When he was rested and his mind was clear, he loved to see the few friends who were allowed to visit him, "speaking of the things concerning the Kingdom of God." Dean Ault of the Cathedral, who has been faithful and regular in spiritual ministrations during the past month, was a particularly welcome visitor at his bedside. Bishop McKim never lost his deep sense of humor. One morning when I called and found him particularly bright, he told with great glee his waking recollections of an order given to the nurse during the night while his mind was wandering. "I told her," he said, "to send word at once to the papers that Bishop McKim's funeral would take place at 5 o'clock this afternoon at St. Andrew's Cathedral. Didn't I, nurse?" When she assented, he added, "Now, please inform the papers that later reports indicate that

the Bishop is still alive, and that therefore the above-mentioned ceremony is indefinitely postponed!" He laughed heartily then, as at other times also when he recalled strange things he had said in the intervals when his mind was not clear.

I have never known anyone more ready or eager to pass over into the world of the unseen. He was fully prepared, and often impatient to go, not from weariness or weakness, but from eager anticipation. Except for three or four days in the hospital, he was cared for at home. On the day he reached the hospital where he was taken for special treatment, he said, "I hope they will not delay my departure." Opening and closing his hand several times, he said, "See, I am able to do that with my hand when I want to. Why *can't* I just slip away?" Speaking of his participation in my consecration as Bishop, I mentioned the fact that I had stayed with him in Tokyo 38 years ago as I passed through Japan to begin my missionary work in China. He interrupted, "My boy, our association did not begin then. It was over 50 years ago when I visited your father's parish in Wilmington, when you were still in school, a mere child."

At the time of his last Communion, on March 24th, he was bright and entirely conscious. While I was making ready for the service, he began to make his preparation audibly. The three persons who were present paused, and listening, joined with him in spirit. We were deeply moved, and added our Amen at the end of his preparation. In the same way, after the service he made his thanksgiving aloud, and we joined with him again.

We have had in our midst one of the saints of God, who has departed in triumphant faith, to the nearer presence of his Lord, and ours. May light perpetual shine upon him.

A Beloved Leader

By Paul Rusch

BISHOP MCKIM was awarded the Third Class Order of the Sacred Treasure the first week of March, which is the highest honor ever granted any of our people who worked in Japan. No American has earned a higher place in the mind and heart of the Japanese and with his passing the Christian Church has lost its greatest pioneer of this century, who has done more than any other man to serve the spiritual, educational, and social welfare needs of that people. There only remains Bishop Naide now of the original synod of 1887 which brought into being the autonomous Church which next February 11th will commemorate its Golden Jubilee.

St. Helena's Church, Beaufort, S. C.

ST. HELENA'S, Beaufort, an etching of which by the late Wil King appears on the cover of this issue of THE LIVING CHURCH, is one of the loveliest churches in the diocese of South Carolina. A limited number of prints of the etching, numbered and signed by the artist, who died last week, may be obtained from Morehouse Publishing Co. at \$7.50 each.

THE MOST FORMIDABLE enemy of the spiritual life and the last to be conquered is self-deception.
—E. Herman.

Anglicans and Orthodox

By Canon J. A. Douglas

EXCEPT the beloved and martyred Church of Russia, which, under the stranglehold of godless Bolshevism, is still able to do little more than to exist, the Orthodox Church of Rumania is the largest of the eleven Orthodox autocephalous Churches. It is progressive, and alive with missionary zeal, and is possessed of very competent and scientific thinkers and theologians. And very close and brotherly relations have grown up between many of its leaders and Anglicans during the past twenty years.

In any case, the recognition of the validity of Anglican Orders, given on March 21st by the Holy Synod of Rumania, would be an event of great importance; for with it is carried the recognition that the mystic, sacramental life of the Anglican communion is akin to that of the Orthodox. But as a summary of the position of the Orthodox Church as a whole toward Anglican Orders will show, this Rumanian recognition may well prove to have opened the last chapter in the final and favorable solution of the question of their validity.

Up to the end of the nineteenth century the question had attracted little attention among the Orthodox. Leo XIII's condemnation of Anglican Orders had stirred the Russian Professors Bulgakov and Sokolov to investigate the facts, and they had concluded, independently of each other, that the outward canonical Apostolic succession had been maintained in the Anglican communion; but that before the Orthodox Church could recognize Anglican Orders, it must be made clear that the Anglican doctrine of the sacred ministry is essentially the same as that of the Orthodox. Accordingly, they each formulated questions which were in effect identical concerning the episcopate as the supreme organ of the Church in matters of faith and discipline, the nature of Holy Orders, the Holy Eucharist, and so on. Satisfactory answers to those questions would settle the matter.

In the 'nineties, as a precautionary measure, the Ecumenical Patriarch had ordered the reordination of an ex-Wesleyan American Negro who had received Anglican Orders. And the Russian Holy Synod had given a like instruction to the late Patriarch Tikhon, then Bishop of the Aleutian Islands.

In consequence, a body of American Anglican clergy addressed an inquiry to the Ecumenical Patriarch in 1902, asking the conditions on which Anglican Orders could be accepted as valid. The Holy Synod of the Ecumenical Patriarchate appointed a Commission to consider the inquiry; and in 1903 the late Dr. Chrestos Androutsos published his *Validity of Anglican Ordinations*, which had been accepted as its report by the Commission. In that noteworthy book though, as he assured me himself in 1904, he was unaware of Bulgakov's or of Sokolov's work, he came to the same conclusion, and precised almost *totidem verbis* the same four questions as they, with the same requirement of necessity, that the replies must be by the totality of the Anglican episcopate.

No official step, however, was taken on the Anglican side, and the war intervened. In 1921, the Ecumenical Patriarch Meletios revived the Commission, with the late Professor Komnenos as its secretary. Komnenos, who had acted as lay

THE SIGNIFICANCE of the Rumanian recognition of Anglican orders is here discussed by the foremost Anglican authority on the Orthodox Church in an article which originally appeared in the London "Church Times" for April 3d.

theologian in the delegation of the Ecumenical Patriarchate to the Lambeth Conference of 1920, and had studied the question thoroughly, drafted a report, showing that Androutsos' requirements were satisfied, and recommending that without delay the

Ecumenical Patriarchate should place Anglican Orders in the same category as Roman Catholic Orders.

Accordingly, in August, 1922, the Ecumenical Patriarch Meletios was able to notify Archbishop Davidson that the Ecumenical Patriarchate had declared its acceptance of Anglican Orders, and to write to the chief bishops of the other ten sister Orthodox autocephalous Churches, inviting their concurrence in that decision. That the invitation was accepted only by the Churches of Jerusalem and Cyprus was due to many causes. Thus it was felt at Athens, Bucharest, and Belgrade that the final acceptance of Anglican Orders should be postponed until the theologians of all the Orthodox autocephalous Churches had pronounced judgment. And in particular, a general Council of the whole Orthodox Church which was planned would give opportunity for a unanimous and collective decision. But the Bolshevik régime triumphed in Russia, the Turks returned to Constantinople, and the troubled state of the Near East caused the abandonment of that project.

No further step was taken until 1930, when the Patriarch and Holy Synod of Rumania instructed the late Archbishop Nectarie, the Rumanian representative in the Orthodox delegation to the Lambeth Conference, to raise the matter of Anglican Orders, and to insist upon the Anglican bishops answering four questions, which in effect were the same as those of Androutsos.

This was done, though somewhat reluctantly, by the former Ecumenical Patriarch Meletios, who in 1927 had become Patriarch of Alexandria. The answers of the bishops with whom the delegation conferred were duly implemented by the *plenum* of the Lambeth Conference. And the delegation unanimously recommended their home Churches to declare their acceptance of the validity of Anglican Orders.

The Patriarchate of Alexandria did so at once, but the other Orthodox autocephalous Churches again postponed a decision until the Pan-Orthodox Pro-Synod, which had been convened to meet in 1931 at Mount Athos. This project, however, like its predecessor, had to be abandoned through Turkish intransigence toward the Ecumenical Patriarchate.

Time having dragged on, and it being desirable that the whole Orthodox Church should make a decision before the Lambeth Conference of 1940, the Rumanian Patriarchate invited the Archbishop of Canterbury last year to send a Church of England delegation to assist a Commission of Rumanians.

The result of that delegation's visit to Bucharest in June, 1935, and its six days' conference with the Rumanian Commission, was a report which contains doctrinal agreements, accepted unanimously on both sides, and the unanimous recommendation on the part of the Rumanians that the Rumanian Church should accept Anglican Orders unconditionally. This recommendation has now been implemented with the Report by the Rumanian Synod.

The present position is, therefore, that of the eleven Ortho-

dox autocephalous Churches, five, *viz.*, Constantinople, Alexandria, Jerusalem, Cyprus, and Rumania, have declared their acceptance of Anglican Orders; five, *viz.*, the Church of Antioch, the Serb Patriarchate, and the Churches of Greece, Bulgaria, and Poland, have not pronounced a decision; and the great Church of Russia is unable to take action.

The German Old Catholic Bishop's Loyalty Address

LAST DECEMBER the Rt. Rev. Dr. Erwin Kreuzer, Bishop of Old Catholics in the German Reich, was received in audience by Hans Kerrl, Reich and Russian Minister for Church Affairs, to take the Bishop's oath of allegiance. Prior to the solemn act Bishop Kreuzer made the following remarkable address:

"I am ready to take the obligation that shall bind me in my responsible position to particular loyalty to the commonwealth and the Führer. Not as though I felt that either the Church I represent or I myself needed binding by an oath, rather does my own heart urge me to be loyal. Yet do I welcome this hour since it gives me the opportunity of bearing my solemn witness to the fact that our Church knows itself to be intimately allied with the people.

"Ever since the establishment of our German bishopric, the idea of these national bonds has never ceased to influence our development, has inspired all utterances of our Church and religious life, has found expression in the vernacular of our liturgy, our customs, legislation, and in our loyalty to the nation and the government as dictated by our own conscience. Nor has this ever interfered with our conception of the universal importance and task of Christianity or tended to sever our relations with Churches outside of Germany.

"We are duty-bound to maintain these ties unimpaired while at the same time holding fast to our own Catholicism.

"I glory in being the leader of a body that has, through many decades, notwithstanding discrimination and at the cost of sacrifices, whose magnitude often has failed to be realized by outsiders, continued true to itself and to its mission. It is only natural that since the reawakening of Germany's sense of self-reliance we feel ourselves to be not merely citizens, but are conscious, as a Church, of being freed of a grievous handicap, because in this reawakening we see a guarantee that the particular message of the national Church will get a readier hearing than in the past, as has indeed already been proved.

"Our Church is rooted and grounded in Christ's Gospel and in the traditional heritage of Old Catholicism. But at the same time it realizes how close is the relationship with what is to be developed and strengthened in our people by the Third Reich, namely the national commonwealth that shall embrace all members and confessions of the people. It is thus that I, as Bishop of my Church, do not hesitate to welcome the era of the Third Reich with sincere devotion. We are specially grateful to it because it respects the individuality of our minority in point of number.

"As for myself it shall be my most earnest endeavor to uphold, cherish, and advance the obligation of national loyalty and allegiance to the State and to its Führer."

Religion and Recovery

IT IS going to take something more than legislation of the finest kind to bring us out of this terrific slump reflected in every household, church, and corporate interest in this country. . . . We will have no permanent recovery in this country, no matter what laws are passed, until we experience from coast to coast, from Maine to California, a sweeping religious revival.

—Bishop Freeman.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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Edward VIII as Publisher

COPYRIGHT IN THE BIBLE and a monopoly of publishing are among the legal prerogatives that devolved upon King Edward VIII when he recently ascended the English throne. For according to an old English law dating from the 15th century and which is still nominally in effect these privileges belong to the King alone and he alone has the right to grant patents for printing. Naturally, like a good many English laws relating to tradition, these rights are now held as pure formality.

Rights to the Bible were renounced by George IV more than a century ago, but tradition still has it that the King is the publisher and the actual publisher is only "His Majesty's Printer." (Eyre & Spottiswoode are "His Majesty's Printers" at present. The Oxford and Cambridge University Presses also have patents to publish the Bible.) This state of affairs, according to *Toute l'Édition*, French booktrade journal, causes the Scottish Church a good deal of uneasiness. The Church is calling upon King Edward to renounce his rights, since, it claims, "His Majesty's Printer" charges far too much for Bibles and hence checks the circulation of the scriptures among the masses. Not only that, but if the King should exercise his ancient right, not a single quotation from the Bible could be printed without his permission.

—Publishers' Weekly.

Vox Pop and Impecunious

Some Hints on Sermon-Making

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

VOX POP is the name of a street-forum on the radio, in which chance passers-by are asked all manner of questions grave and gay. Some victims are very bright, some very dumb. Sample questions: "How many legs has a philatelist? What is a martingale? What color is a tangent? Meaning of impecunious?" No one answered these correctly, for no one knew what a philatelist is, or a tangent. A man, nine years married, had no idea whatever of the meaning of "impecunious"—it might as well have been the Amharic word for lipstick or the Siamese word for ice. Where is our expensive public education system; where is the trumpeted power of a free press to mold and inform the thoughts of all men; where is a little coöperation on the part of the man himself—that a mature man should be sailing blithely along through life without any slightest suspicion of the meaning of the handy euphemism impecunious? Yet a man might have some small idea of the meaning of a word, even if he could not define it or give a synonym for it. Some words have meaning for me—galore, palladium, trope, welkin, fugue, or snell—but I might be puzzled by a sudden question about them.

In preaching, one has to consider this matter of words, remembering that so simple and common a word as tangent or impecunious may be quite beyond the reach even of adults. Portmanteau words, those that carry a large meaning packed with dogmatic associations, are very convenient to use, but may be less than useful to your auditors. One of the best and most useful varieties of sermon is that in which you take your portmanteau words and unpack them, and tear their contents apart for the benefit of the congregation. I mean such words as sanctification, grace, providence, or some of the short master-words of the Gospel—life, light, love.

In a great city, a preacher even of the largest conceptions and most erudite language can be sure of a numerous congregation; for there one can find enough people of intelligence, education, and experience to fill any church and to follow any line of thought no matter how learnedly phrased.

But with the ordinary congregation, a run-of-the-mill crowd, you have a different problem. The highly educated cannot go to hear the great preacher in the great city, they come to hear you. And in the next pews you find a manual laborer, a salesman, a woman who never got through public school, a high school boy or girl, and all the rest of the immature but growing, ill-taught but still learning, handi-

capped but hoping folk who come to church. It's quite a problem—and most important—to fit your preachments to all these. But experience teaches at least two principles which help.

The first one is that ordinary people can follow your general thought pretty well, even if they do not understand every word. People can have much intelligence (and much religion, too, believe it or not) though lacking much education.

The second one is this, don't worry about your educated people, that they may think your sermons too narrow, too thin, too something. After all, there are very few people, however learned, who cannot be brought to the outmost verge of their knowledge by no more than three questions, if they are the right questions. Yokel or philosopher—St. Paul took them both in his stride, so did St. Francis, so did John Wesley. But you will do well to adapt your preaching to the capacity of the ill-educated rather than to the more learned. For the learned can be blessed (W. E. Gladstone: "I never heard

a bad sermon") by sermons fitted to the unlearned, but simple people can get nothing or very little from discourses meant to impress men of wide and deep knowledge. And a man is not long in the ministry before he discovers that men of affairs or of letters, or of great artistic or technical skill may, and often do, know very little of religion or theology or ethics or history. They are big frogs in their own puddle; but you are their teacher when they enter the church—don't forget that.

While writing this, I came on the following paragraph, beautifully simple and plain:

"To keep ourselves clean from the world, never to break the sweet charities that bind together the circles of our homes, to walk within our houses with perfect hearts, never to permit the little risings of momentary anger that seem but a trifle because they pass away so quickly—these are as noble ways of glorifying Christ and being glorified in Him, as any to which we can ever attain."

But in this same volume of very fine sermons (MacLaren of Manchester) I find the following words—irrefragable, ancestral prerogatives, subjective grounds of hope, ingenuous, unsatiated, casuistical, and others similar. You know these words familiarly, and even harder words, like psychosis, parenetic, synoptic, propaedeutic, synergism—but think of some of your humble parishioners. People who can understand physical are stuck by metaphysical; and Paraclete, hypostatic, pre-exilic or post-Tridentine are not good sermon-words. The Prayer Book has



Illustrations
by
K. N. WIEST

Called Upon to Hear Sermons

something to say about sermon simplicity. For one thing, it does not order a sermon except in the midst of the service of the Holy Communion. The Morning Prayer-plus-sermon is not contemplated by the Prayer Book. This combination arose and flourished because, for one reason, it is much easier for both priest and people. They can, both parties, go through Morning Prayer without the spiritual preparation, the intense seriousness, the weighty motives, and the solemn responsibility that the Mass demands.

But (see English Prayer Book, Publick Baptism of Infants) Sponsors are to "see that this Infant be taught, so soon as he shall be able to learn. . . . And that he may know these things the better, ye shall call upon him to hear Sermons." And where, according to the same Prayer Book, shall he hear these instructing Sermons? At Mass. *There* is the Prayer Book emphasis, unquestionably; and time seems to be showing that the Prayer Book is right. The poor infant, called upon to hear sermons, can get something out of the pretty candles, the colors, the movements, the alternation of said and sung, the whole atmosphere of "resurrection from earth to things above." When the infant has come to the upsets of early adolescence, he has learned that he has a mind; he awakes now to his body; and, best of all, he discovers that among all the institutions in the world, it is the Church which insists that he has a soul—that *that* is the underlying basis of the Mass and every word and gesture in it. But several generations of Matins-cum-Sermon at the holy hour of 11 A.M., have not had the effect (upon youth—they may do for torpid adults), that the Catholic Church expects and wants.

Now, someone said the other day that to the post-war generation in England, the words and phrases of the Prayer Book had become as unfamiliar (*i.e.*, as unintelligible) as their Latin originals. We here changed "Prevent us" to "Direct us," in the familiar prayer, because prevent now means something else.

I am against all this mincing and shredding business in dealing with the Bible or Prayer Book. In sermons we want the simplest, plainest, clearest teaching—not condescension, not shallow ideas. To take a big idea (such as "But as many as received Him, to them gave He power-to-become"), and to clothe that idea in words that will fit and interest a 14-year-old intelligence, demands great skill, sympathy, and imagination. But after all, this printing of special editions of the Bible, with its magnificent and majestic English mangled and messed about to suit the taste of the tasteless, well, I don't like it. There ought to be a little coöperation on the people's part. There ought to be some things left for them to ponder on, to grow up to, heights and depths beyond their indolent reach and their first casual glance.

That Roman Catholics are encouraged to learn their Mass in English is all to the good. They have plenty of teaching and translations. We have the whole thing in English, and complaint is made of archaisms, of unintelligible words, of difficult ideas. But that is as it ought to be, in fact it can't be anything else. No matter how you water down a word, it will still be too stiff for some people—they have got to grow up to it. And even our shortest and simplest words have mysterious depths. Who can get to the bottom of the word *Man*, or the word *Light*, or the word *Life*?

Wanting War

WE DO NOT want war; nobody in this world wants war; but some of us want the things we can't have without war.

—Lincoln Steffens.

Churchwomen Today

Ada Loaring-Clark

Editor

Fellowship of Prayer and Service

IN THE current issue of the *Record* Miss Helen C. C. Brent, the president of the Girls' Friendly Society, writes some trenchant words to her membership which every Churchwoman might well apply to herself, no matter to what organization she belongs. Miss Brent says in part:

"Are we, who have accepted responsibility, aware what a growing power in the Church we could be if we used our energy in stimulating interest in our program, spiritual, educational, and missionary? What a power in the lives of not only our own members but in all our lives if this Fellowship of Prayer and Service were more closely knit together!

"The Forward Movement in the Church is trying to do just this thing—to bring about in our individual lives and in the life of our organizations, a deeper sense of fellowship with Christ and each other. We are committed to an active part in this. Unless we are lazy, indifferent, or callous we must be up and doing, joining in our parish programs, supporting diocesan projects, and entering into the whole work of the whole Church."

A Living Program

THIS PRACTICAL little program can be used by the members of the Woman's Auxiliary or any of our other women's organizations:

1. Adopt for one year one indifferent woman.
2. Cultivate *fellowship* with her without attempting to proselytize.
3. *Study* the program of the Church and share with her the particular knowledge which will reach her needs and interests.
4. Give her thoughtful and individual *service*, not asking her to give anything.
5. In your *worship* do her part as well as yours, and pray for her with Christian love until, through God's grace, she may again be brought to Him.

The S.S. "Queen Mary"

YOU WILL BE GLAD to know that a Church of England Chapel has been arranged on the S.S. *Queen Mary* in one of the beautiful drawing rooms with which this ship is so lavishly provided. Situated in an alcove an altar has been arranged, which will be hidden by banked masses of flowers when the room is not being used for religious services. The Church Union has been asked to provide the altar, together with all the linen and vestments. A folding panel makes the reredos which has been specially designed for the Church Union by Mr. E. MacDonald Gill. The arrangements of the altar and its ornaments have been designed by the Rev. Fr. W. G. de Lara Wilson. The altar is of English oak and has been so skilfully made that it contains compartments for all necessary vessels and vestments.

The vestments have been made from the design of Fr. Wilson by Miss Gertrude Malcolm-Wood, a member of the Catholic Congress of America, who was responsible for making the vestments used at the great Centenary Congress in London in 1933. Owing to the exigencies of space the vestments have been made reversible, the four colors required being provided in two sets, one green on one side and purple on the other and the second set white on one side and red on the reverse.

Flight to Tigara

By the Rt. Rev. Peter Trimble Rowe, D.D.

Missionary Bishop of Alaska

WE SET OUT from Fairbanks for the Arctic section, via Nome. Flying over Tofty we dropped several quarters of beef for the men mining in that camp. We flew over Tanana and landed at Ruby to refuel. We landed in Nome in five and a half hours of flying time. It was comfortable to sit and look down on that vast terrain over which in past years I had mushed on snow shoes with my team of seven dogs.

Leaving Nome we flew north over the Sawtooth mountains, over Death's Valley, and made a landing at Kotzebue. All the inhabitants, white and Eskimo, were at the landing field to greet us. Father Menanjer, S.J., took us to his rectory for refreshments. The day before, an aviator had lost his life nearby, in Kotzebue Sound, owing to the fog. It was in this section of their trip to Asia that Charles and Anne Lindbergh experienced so much anxiety, trouble, and danger.

Here in Kotzebue Confirmation was held. The school teacher of Kivalina and his wife and son were waiting for me. The son was to leave for the outside to go to school and the parents wished him to be confirmed before he left. This family had belonged to the "Friends." At the same time an Eskimo nurse was confirmed. Taking the father, D. A. Wagner, in the plane, we hopped off for Kivalina. Crossing the Noatak mountains, we followed the Arctic coast until we made Kivalina. Here we dropped Mr. Wagner, who would gather the Eskimos and have them ready for their Confirmation on my way back from Point Barrow. We flew on, following the edge of the ocean around Cape Thompson, and landed at Tigara or Point Hope. Archdeacon Goodman, hearing the plane, knew what it meant and was on hand to welcome us. Soon, too, all the people gathered about us.

The following day, taking Archdeacon Goodman with us, we flew north to make Point Lay. The visibility was good. We passed over Cape Lisburne. I should have liked to land here but landing was impossible. It is here that the Rev. John Driggs, M.D., our first missionary at Point Hope, lies buried. We crossed Icy Cape. There was no landing there. We made Point Lay and made a landing on a sand strip between the Arctic Ocean and lagoons.

The Eskimos were on their way to hunt walrus when, hearing and seeing the plane, they turned back. They understood what it meant. Soon the whole community gathered in and about the school building. The teacher of the school is Tony Joule, one of our Point Hope boys whom I sent out to Northfield for more education. With Archdeacon Goodman's help, he had prepared the people for Confirmation. Here we held the

NEWS FROM the Arctic Circle suffers little by delay. This is the Bishop's own unadorned report of a visitation in 1935.

services of Baptism, Marriage, Confirmation, and the Holy Communion. It was inspiring to see the heartiness of the people in worship, to hear their singing.

Then I visited the sick and decrepit in their well-kept igloos. The Amalik invited us to eat with him in his igloo, which we did.

We intended to go on to Point Barrow, but heavy fog banks to the north looked perilous and there was no compelling reason why I should go there. I knew that this was the worst place in the world for flying. It was only a little north of here that Will Rogers and Wiley Post met their tragic death four weeks later.

Close by Point Lay stretched the great ice field of the Arctic. Leaving Point Lay we headed south, intending to make Kivalina. Deep, black fog was rolling in from the ocean. We tried to dodge it. Then we looked for some river bar on which to land, but in vain. It began to look serious. We turned back and picked up the shore line and followed it, flying low, and finally just made Point Hope again. What a relief!

For two days we were held up by the fog at Point Hope. It was all right because it gave me time to visit the people, have services, confirm the 32 candidates prepared by Archdeacon Goodman, and visit the cemetery and the grave of the Rev. Augustus Reginald Hoare, who was shot here in 1920 by a young assistant who had become insane.

If Church people knew this mission, its fine and well-kept buildings, the blessed work it is doing, they would be inspired and proud of it. All the people are Christians, seriously and joyfully. Though they number but 450, they give \$200 a year for missions. I don't know how they do it. And Archdeacon Goodman is devotion itself to this work. He is alone, and should not be alone. As he loves these dear people, so is he loved by them. And just think of one lone priest trying to minister to people along a coast of 1,000 miles! And all the Eskimos show their intelligence by loving and desiring our ways of worship beyond any others they have seen.

THOUGH fog banks hung about, we took the chance of making Kivalina, and started. Around Cape Thompson so many birds were flying that we feared hitting them. We flew low—about 20 feet from the water. We saw some Eskimo women ducking for their tents, the men lying flat on the ground—and I don't wonder. An airplane flying at 100 miles an hour, only 20 feet up, must seem a monster. We made Kivalina. All the people were there. All arrangements had been made. Great was our welcome. The services were most lovely.



Some 37 were confirmed there. We are happy now in having Mr. Wagner, the teacher, and his wife, confirmed members of the Church. Then several Eskimos care for a Sunday school and hold regular services. They have asked for a priest and should have one. I had to send Archdeacon Goodman back to Point Hope in the plane, but I remained and had a great visit with the people.

When the plane returned from Point Hope we got off for Kotzebue, but the fog was an impenetrable barrier and we returned to Kivalina. Next afternoon we got away, made Kotzebue, fuelled, and then headed east across the country drained by the Kubuk river, over Kiana, Shungnak, and other places. We were heading for our mission, St. John's-in-the-Wilderness, Allakaket.

What an unpopulated region! And yet in sections, gold is being found. Much of the region is a wilderness, treeless, a waste, and yet there is a magnificence in its mountains and general aspect. The only way to see it is by airplane. We combated fog along the coast; now we had to combat smoke. But we made Allakaket, surprised Miss Amelia Hill and Miss Bessie Kay, who, of course, had no idea of any such visit. We had a nice visit with them.

From Allakaket we flew on to Coldfoot and Wiseman. These are small mining camps on the upper reaches of the Koyukuk river. They have depended upon such ministrations as we have been able to give from our mission at Allakaket. We have given the people the ministry of a nurse, medicines, reading matter.

From Wiseman we flew over the bold Koyukuk mountains and the Yukon river back to Fairbanks.

In the World's News

(Continued from page 492)

interesting variation from the usual version given by Bishop Müller is quoted in the *New York Times* as follows:

"When your comrade in excitement strikes you in the face, it is not always correct to strike back immediately. It is manlier to preserve a superior attitude of calm. Probably your comrade will then be ashamed of himself."

All references to Jerusalem, King Solomon, scribes, Pharisees, laws, prophets, and the Ten Commandments are omitted by the ardent Nazi Bishop. It is this curious distortion of truth into falsehood so improbable as to make one wonder whether its perpetrator himself can believe in it, which fully exposes the evil character of National Socialism.

Nine Roman Catholic priests of the Rhineland were sentenced by the German government to imprisonment for smuggling money out of the country illegally. A Jew was sentenced to six weeks imprisonment by a Nuremberg Court for wearing brown trousers. It was asserted they made him look too much like a Nazi storm trooper.

OTHER FOREIGN NEWS

THE CHINESE GOVERNMENT protested the recent ratification of the Russian-Outer Mongolian Mutual Assistance Pact, asserting that it violated an agreement of May, 1924, in which Russia recognized that Outer Mongolia was an integral part of China. The Russian government ignored the protest, charging that it was Japanese inspired.

Russia seems to have retired from active participation in the liquidation of the Locarno crisis, feeling that England's policy is too "equivocal" and can only result in a rearmed and ambitious Germany. However, on Friday of last week the

Communist paper, *Izvestia*, supported a position of full equality for Germany, together with a system of collective security. It was the first treatment of the subject by the Russian press in two weeks.

Austrian Socialists and Communists formed a united front last week to strengthen the underground movement, attacking the Fascist government. The government has recently been conducting a much milder campaign against the Socialists, concentrating its efforts on the eradication of the much more serious threat of Naziism.

CHAPLAINS OF FUTURE WARS

RABBI PHILIP S. BERNSTEIN of Rochester, following the formation by college students of a Society of Veterans of Future Wars, and Gold Star Mothers of Future Wars recommended to divinity school students that a Society of Chaplains of Future Wars be formed. The suggestion was met with instantaneous approval, and chapters have been formed in several divinity schools throughout the country. A suggested war prayer is that which Mark Twain wrote shortly before his death:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make the white snow red with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory, now and ever. Amen."

THE TEACHERS' OATH LAW

IN SPITE of opposition by Bishop Lawrence, a noted crusader in our Church for social justice, and by a number of college presidents and professors, the Massachusetts House of Representatives overwhelmingly voted in favor of retaining the Teachers' Oath Law. This law requiring teachers to swear loyalty to the Federal Constitution might seem at first sight to be eminently reasonable since it is only natural for the State to require teachers to be patriotic Americans. Opposition to it has been due to the obvious intention of the law's supporters to prevent teachers from advocating any change in the Constitution to make it applicable to economic justice and intelligence in twentieth century life.

CHURCHES IN THE UNITED STATES

ON THE LIST of American and European Church leaders who have accepted invitations to participate in the National Preaching Mission to be conducted by the Federal Council of Churches this fall, two names well known to members of the Episcopal Church appear—those of Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, and Bishop Scarlett of Missouri.

Dr. Stephen S. Wise, one of the most prominent Jewish rabbis of the country, has announced that he will tour the country this fall to campaign for the reelection of President Roosevelt. He explained that since his social views are best represented by the President he felt that he could not help the cause of social progress better than by campaigning for him.

Books of the Day

Edited by Elizabeth McCracken

Dr. Machen's Interpretation of Christianity

THE CHRISTIAN FAITH IN THE MODERN WORLD. By J. Gresham Machen. Macmillan. \$2.00.

DR. MACHEN takes his stand firmly on the Bible. Rather more precisely, he takes his stand on the Pauline Gospel. And still more precisely, he takes his stand on certain aspects of the Pauline Gospel, which have been formulated into a self-consistent theological system by logic. This position to Dr. Machen is Christianity and this alone is Christianity. Every deviation from it is to be fought relentlessly, to the point of martyrdom should need so be. And for the deep sincerity of Dr. Machen's faith no one can have anything but reverence.

One may, however, question the premises. There is much more in St. Paul's thought than this system utilizes; the system has in fact been formulated not from the Pauline thinking as a whole but from certain Pauline statements, some of which are only the product of controversial exigencies. Moreover, St. Paul was perfectly well aware that a man can be a Christian without being a Paulinist. When he wrote Romans he was addressing a congregation that was not Pauline at all and that in many ways was suspicious of the great apostle. Yet he addresses them not as heretics to be rescued but as those who were as thoroughly servants of Christ as himself, despite the fact that their faith was "moralistic" rather than "evangelistic." In Corinth there was no doubt a "Paul" party, but there was a "Peter" party, an "Apollos" party and (apparently) a "Christ" party as well, while practices went on, such as baptizing for the dead, that have for centuries filled orthodox commentators with a passionate desire to make the Bible assert the precise opposite of what it says. To make the Book of Acts "evangelical" tries the ingenuity of the determined exegete to the utmost, while the embarrassment that Romans 10:9—not to mention the Parable of the Prodigal Son—has caused learned commentators is notorious; passages such as this are a potent reason why the older commentaries are so long. There is much in twentieth century Christianity that is deplorable; no doubt of it. But perhaps the apostolic age was not a pure theological Elysium, either. Or, at least, not an Elysium for rigorous theologians, who might find the apostles lamentably lax in their doctrine. BURTON SCOTT EASTON.

The Hoover Administration

THE HOOVER ADMINISTRATION. By William Starr Myers and Walter H. Newton. Scribners. \$3.50.

THIS SUBSTANTIAL volume carries an appropriate subtitle, *A Documented Narrative*. It is not history; it is not comment; it is not argumentative in the ordinary sense; it is a day-to-day history of Mr. Hoover's four years as President of the United States and is really a storehouse of information. As yet it is too soon to write the history of those four years; we are too close to the time to afford a proper perspective. But it is exceedingly helpful to have a calm statement of the facts. The book is not partisan in the ordinary sense of the word, but it is written in a friendly and kindly spirit toward the head of the administration. No doubt it will be used as a storehouse of facts during the coming presidential campaign, and it is worth while to have for handy reference important letters and documents concerning a period about which there has been so much controversy.

Dr. Myers is professor of politics at Princeton and a vestryman of St. Michael's Church, Trenton. He writes with authority, having prepared the state papers of President Hoover for publication. Walter H. Newton was for ten years a congressman, and for four years secretary to the President. So we have an interesting combination of a professor of politics and a public man. The combination has been a good one, but it is not possible to say that the book is fascinating reading. There are too many facts, too many documents, for that; but perhaps fascination is not what one expects in a volume of this kind.

CLINTON ROGERS WOODRUFF.

Like a Mighty Army

SEE THESE BANNERS GO. By Frank S. Mead. Bobbs-Merrill. Pp. x-273. \$2.00.

HERE WE HAVE a reprint of the story of "nine of the leading Protestant Churches in this country," as published in serial form in the *Christian Herald* under the title "Like a Mighty Army." The author deals with the Episcopalians, the Congregationalists, the Reformed Church, the Lutherans, the Baptists, the Presbyterians, the Quakers, the Methodists, and the Disciples of Christ; and sets out to show how each of these religious bodies came to America and has fared here, the special contribution of each to our national life, and some of the current tendencies.

The articles beam with hilarious good spirits and tolerance. We might suspect that each denomination under review had selected its own publicity artist, to parade its merits and attractions in up-to-date newspaper style. Certainly, if the author knows anything that might mar the picture, he conceals the fact. Yet the book is a very interesting survey and contains a good deal of information. It is not scholarly nor thorough, but it is a response to the need of the casual reader who knows next to nothing about the religious background of his neighbor.

The historian and the Anglican are sure to take issue with many of the statements; in fact, some of the entries are inaccurate. The hymn, "Holy, Holy, Holy," written by Bishop Heber, was certainly not a Baptist contribution to hymnody; and John Wesley did not deliberately ordain "bishops" with the intention of creating an episcopal hierarchy. The author states that some Episcopalians date the origin of the English Church as far back as Augustine's landing in 597; most Episcopalians go quite a bit further and point to a considerable ecclesiastical development long before the time of Gregory. Here, as in numerous other places, the clever "columnist" style helps the writer in evading issues, and keeps all sorts and conditions of readers in excellent temper. If the book were meant as a serious and authoritative work, we might find grounds to argue and disagree with the author on almost every page; but we know that we simply have the product of a clever journalist who is trying to keep everybody in excellent temper, while purveying a certain modicum of good and valuable information.

EDGAR L. PENNINGTON.

New Fiction

DUST OVER THE RUINS. By Helen Ashton. Macmillan. \$2.50.

IF I HAVE FOUR APPLES. By Josephine Lawrence Stokes. \$2.50.

SELINA. By Sheila Kaye-Smith. Harper. \$2.50.

THE AUTHOR of *Dr. Serocold*, in *Dust Over the Ruins*, takes as a setting the remote Arabian valley of Wady Haroun. Here a party of archeologists has encamped for a winter's "dig" among Roman remains, under the direction of the kindly Sir William Crane. With him are his sensible secretary; an irascible specialist, Evan Meredith, accompanied by his beautiful young wife; and Robin Carrey, a gentle, sensitive boy, fresh from Oxford. Their work lies in a cup-like valley enclosed by perpendicular cliffs, and the enforced intimacy becomes unbearable. Each suffers in his own way, but particularly the inexperienced Robin; his youth cannot grasp the cynical affection Evan has for his wife and he feels called to a needless knight-errancy. The result is almost tragedy. But at the winter's end Sir William wisely tells him, "When you're my age perhaps you'll look back and say that you learned how to live at Wady Haroun."

"Can you teach that two and two make four to people who are firmly resolved to hold that it makes eight?" asked the publisher of the *Evening Review* of Mrs. Bradley, its Woman's editor. But Mrs. Bradley, still optimistically hoped to curb the economic outgo of boom-times to accord with depression income. And, concretely, to draw up a budget for the Hoe family, whose story is told in *If I Have Four Apples*. Now Mr. Hoe owned

a house, but failing through salary cuts to meet taxes and installments, he was clutching at the HOLC. Mrs. Hoe had a department store job but struggled with the electric refrigerator payments while wasting much on careless marketing and cooking. One daughter was engaged to a man who had sunk his all in a car while she saddled herself with installments on modernistic furniture. Another daughter insisted on expensive dancing lessons—to no purpose, for she wept at her debut. The son longed for college but failed in his high school examinations. It was this distressful group, aiming at things beyond their means and capacities, that Mrs. Bradley frantically tried to help, beseeching them to apply their knowledge of arithmetic to daily living—after all of which the elder daughter sat in a Labor meeting and dreamed over the first payment on a grand piano.

In the charming English story, *Selina*, we meet again the small heroine of *Summer Holiday*, as she plays with her sister in the upper Marshwick Gardens. Down the steps lies the forbidden land of the Lower Lawn, toward which she looks with longing eyes. Since so much is forbidden her, Selina can enjoy "the freedom, possessions, beauties, and powers that daily life denied to a little girl of seven" only through an imaginary playmate; here the author shows how intensely rich and satisfying is the dream life of a child. But one day she escapes to the forbidden ground, where hand in hand with another little girl she cements her first friendship and so reaches a milestone in her life. During the next two years perhaps the most interesting episode is White Frocks and Blue Sashes: at a Christmas party Selina sees the doll's toilet set for which she yearned, taken from the tree and given to another. Overcome, she goes to the fortunate child and brings to bear the strongest force she knows: "Don't you think God would want you to give me that toilet set?" We leave Selina at the close of her first day in school—another milestone—excited and happy, intent on "the schoolgirl's task of growing as much like everyone else as possible."

M. P. E.

Known and Unknown Rulers of the World

OUR LORDS AND MASTERS: Known and Unknown Rulers of the World. By The Unofficial Observer. Simon and Shuster. \$3.50.

OUR UNOFFICIAL OBSERVER, who has already given us *The New Dealers* and *American Messiahs* has entered on a larger field of observation and undertakes to describe the men who rule the world. There are two hundred of these potentates, although he picks out twenty-five as the rulers. Here is his list: In the realm of mastering the consciences of the mass of humanity we have King George V of England, Pope Pius XI, Leon Trotzky, Emperor Hirohito of Japan, Mahatma Gandhi. In the realm of politicians he places Stanley Baldwin, Sir Samuel Hoare, André Tardieu, Joseph Stalin, Benito Mussolini, Adolf Hitler, Franklin Delano Roosevelt, Mustapha Kemal. The economic rulers whom he regards as having more power to influence and determine events than all the generals and politicians are Montagu Collet Norman, Lord Reading, Baron James de Rothschild, Eugene Schneider, Dr. Hjalmar Schacht, J. P. Morgan, John D. Rockefeller, Jr., Sir Henri Deterding. Only four military figures are included, General Werner von Blomberg, General Sadao Araki, General Klementi Voroshilov, General Chiang Kai-shek.

Whether one agrees with the Observer's point of view or perhaps one should more accurately say points of view, for he seems to have several, one cannot fail to be entertained and measurably intrigued. He is well read in history and modern events, and he writes exceedingly well, but he cannot in all fairness be called an unprejudiced observer. Nevertheless he has given us a book well worth reading.

CLINTON ROGERS WOODRUFF.

A Life of Heroic Sanctity

THE SECRET OF SAINT JOHN BOSCO. By Henri Ghéon. Translated by F. J. Sheed. Sheed and Ward. Pp. 203. \$2.00.

HENRI GHEON has added one more to his already well filled gallery of saints, portrayed either in drama or in prose narrative. Perhaps the former may be termed his more successful medium, for there one looks for dramatic emphasis and the lifting of the story onto a romantic plane. The present tale is rather overloaded with thaumaturgic detail for a sober narrative. The greatest miracle of Don Bosco's life was the accomplishment of his amazing work. In the face of the jealous

opposition of ecclesiastics, on one hand, and the antagonism, even to the point of attempted assassination, on the part of the scum of the city, he initiated and established in Turin a monumental work for the reforming and training of hoodlum youth. For the furtherance of the work he founded the Salesian order, which at his death numbered sixty-four houses on two continents, and has since then spread extensively. Many anecdotes are given to illustrate the resourceful and powerful personality of this Italian peasant. The human and religious interest is so great that one cannot but wish for the future production of a well documented study of his career. The true interpretation of his life lies in the fact that it was inspired throughout by a simple and complete acceptance of Catholic faith and practice. His genius found expression in heroic sanctity, with a result that continues to be fruitful in thousands of lives.

MOTHER MARY MAUDE, C.S.M.

Human Happiness

ADVENTURE FOR HAPPINESS. By S. Parkes Cadman. Macmillan. \$1.50.

THIS BOOK explores the rich field of human happiness. While the subject has been dealt with many times, the ground is here covered adequately. Dr. Cadman goes into the realms of love, friendship, imagination, music, literature, art, social service, religion. He has lived a full life in the region of the spirit. Out of a wide experience in reading and deep living he speaks with the voice of authority.

The treatment of imagination places that trait of human nature in the forefront, where it belongs. Since imagination enriches human life beyond any other human faculty, the right use of the imagination makes for the highest kind of spiritual life. As Dr. Cadman says, preachers might very well amplify and intensify the use of imagination, to the great benefit of their people.

The book is filled with illustrations from almost every region of life. This reviewer made a list of the illustrations and found them so many and so varied that they could not be classified. Dr. Cadman might be said to have an illustrative style.

It must not be considered ungrateful of the reviewer when he says that he wished again and again as he was reading that the author had simplified his sentences. The style is cumbered by the very richness of its phrasing. This might act as a deterrent to placing the book in the hands of those who read so many "easy" books. However, after the first chapter or two, the book is not difficult.

Dr. Cadman's practice of giving a bibliography arouses gratitude in his readers. They are thus enabled to carry on the study of the subject beyond his book. In this case the list is not long but it is helpful.

ALBERT E. GREANOFF.

The Historical Background of Christianity

IN THE FULNESS OF TIME. By E. O. James. Macmillan. \$1.40.

A SERIES of eight public lectures, given at Leeds University, on the historical background of Christianity. That is, Dr. James, taking for granted some knowledge of New Testament history and backgrounds, together with some familiarity with Church history down to the Reformation, traces the relations of Christian thought to the secular thought lying behind it. This is naturally a rather ambitious program under any conditions, but particularly so when the treatment has to be crowded into less than two hundred small pages; that everything should be duly proportioned is out of the question. Nevertheless there is no other book that tries to cover the same ground, and Dr. James manages to give the reader not only a sense of Christianity's indebtedness but also a sense of Christianity's independence. What the faith has taken over, it has generally been able to renovate and transform, but wholly apart from such borrowings there is a Christian concept that exists in its own right.

E.

Brief Review

THE SPIRIT OF VIENNA. By Alfred Granger. McBride. \$2.50.

IN *The Spirit of Vienna* Alfred Granger has given a delightful picture of that interesting and historic city. It is a good aid to travelers and it is a good aid to those who want to know something about its more recent history.

C. R. W.

NEWS OF THE CHURCH

Church Demolished in Georgia Tornado

Loss to Grace Church, Gainesville, is
Estimated at \$15,000; Rector and
Family Unhurt

GAINESVILLE, GA.—Grace Church, Gainesville, was utterly destroyed in a tornado April 6th. Loss was estimated at \$15,000, and according to Bishop Mikell of Atlanta there was no cyclone insurance. The Rev. Geoffrey C. Hinshelwood is rector of the parish.

Following close upon the recent disaster which befell Cordele, where many lives were lost and hundreds made homeless by a tornado, Gainesville was visited by a sudden twister which lasted only about three minutes but cut a path about one half mile wide and several miles long right through the heart of the business section of this city. Only two churches escaped and one minister was killed and another injured. While Grace Church was destroyed and the rectory badly damaged by the upper story being ruined the rector and his family were not reported injured. An eye witness reported seeing the wooden cross from the altar flung a block with shingles and windows and seeing the body of a Negro man pinned beneath wreckage of the church.

900 HOMES DEMOLISHED

Words cannot describe the ruin and destruction wrought. Some nine hundred homes were demolished and from three to four thousand persons made homeless besides the loss of the major part of the business section of the city. Public buildings, school houses, factories, stores, churches, and every kind of public and private buildings were in the path of the storm and few escaped. To make matters worse the hospital was condemned from damage and special trains had to carry the wounded to Atlanta where the hospitals opened their doors. Others were carried elsewhere to places where their sufferings might be attended to more effectively.

The Methodist church of the town was made the headquarters for the Red Cross as it was near the scene and one of the two churches left by the tornado. To it were brought the injured, the dying, and also the victims of the storm. The fire engines of the town were buried in the debris and were rendered useless when fire broke out. Neighboring towns immediately sent assistance of all kinds. A general broadcast over station WSB for doctors, nurses, ambulances, undertakers, and assistance in fighting fire was met with wonderful response and everything was done to relieve distress and suffering which could possibly be done. Money, provisions, clothing, and ministries of every sort and description without stint poured into the town where but a few hours before no one dreamed of

(Continued on page 511)



MISS CATHERINE HULL

Catherine Hull, Young Churchwoman, Disappears

NEW LEBANON, N. Y.—Miss Catherine Hull, 22-year-old Syracuse girl, disappeared from the summer home of her parents at New Lebanon, April 2d. The following telegram was sent to *THE LIVING CHURCH* by the Rev. John Paulsen, rector of Our Saviour's Church, Lebanon Springs:

"CATHERINE HULL DISAPPEARED FROM THIS PLACE APRIL SECOND. AGE TWENTY-ONE, FIVE AND ONE-HALF FEET TALL. WORE GREEN COAT, FUR COLLAR, BROWN HAT. WILL YOU PLEASE PUBLISH THIS LETTER AS MISS HULL IS DEEPLY ATTACHED TO THE CHURCH, AND HER FAMILY FEEL THAT SHE WILL SEEK OUT SOME EPISCOPAL CHURCH IF SHE IS ABLE."

State Police have located persons who had seen the young woman between New Lebanon and Albany.

She is described as five feet, six and a half inches tall, 142 pounds, medium build, light brown hair, light complexion, gray eyes, scar on neck from recent operation. She wore a blue dress, sport gray mixed sweater, low black shoes, green coat, gray fur collar, and brown hat. The family home is at 743 Lancaster avenue, Syracuse.

Bishop Fiske, Resigning, Gives \$2,500 to Diocese

UTICA, N. Y.—The resignation of Bishop Fiske of Central New York became effective March 31st. Bishop Fiske's last action was to allocate to various missionary enterprises in the diocese a purse of over \$2,500 given to him last September at the 20th anniversary of his consecration. Although his resignation is now effective he is spending another month in the diocese, completing a schedule of visitations which end with a visit to Ithaca and Cornell University May 3d. In the past four months he confirmed 725 persons.

Plan Reorganization of National Church

Bishop Stewart Tells Chicago Church
Club of New Administrative Setup
Advanced by Council Committee

CHICAGO—Suggestions which he said he will submit to the National Council at its meeting late this month as chairman of a special committee for reorganization of the National Council were made known by Bishop Stewart here, speaking to directors of the Church Club on April 6th.

Designation of Washington, D. C., as the See City for the Presiding Bishop; designation of a president of the National Council as administrative head of the Church, distinctly separated from the office of Presiding Bishop; and election of the president of the Council by that body rather than by General Convention were among the suggestions which Bishop Stewart offered.

The Bishop said he favored the election of the Rt. Rev. James E. Freeman, D.D., present Bishop of Washington, as the first Presiding Bishop under the proposed plan. This procedure, he said, would put the plan into effect and would avoid any possible difficulty regarding the status of the Bishop of Washington under the plan.

The Presiding Bishop should be the spiritual head of the Church; should have a see city such as Washington and should be relieved of all diocesan responsibility, believes Bishop Stewart. The president of the National Council should be elected by the Council itself and should have an office distinctly separated from the Presiding Bishop. Under him should be two administrative executives, one responsible for the field and promotion phases of the Church's work; the other, the financial.

Bishop Stewart further said he would propose that field secretaries be located in each province of the Church in order to break down the feeling of centralization at 281 Fourth Avenue. The provinces should have some voice in the selection of the field secretaries, and also should share equally with the National Council in the expenses of such field secretaries.

The Bishop expressed strongly the feeling that the time has come to eliminate the "muddled" condition with regard to the national organization of the Church.

Brotherhood Conference Postponed

WHEELING, W. VA.—The first provincial conference of the third province of the Junior Brotherhood of St. Andrew, scheduled to meet at St. Matthew's Church, Wheeling, W. Va., April 17th to 19th, has been postponed due to the damage caused by the recent flooding of the Ohio valley. The conference will be held at a later date.

Consecrate Restored Cathedral of Utah

Reconstructed Salt Lake Church Considered One of Most Beautiful; Bishop Moulton Officiates

SALT LAKE CITY, UTAH—The consecration of the restored St. Mark's Cathedral, Salt Lake City, which was seriously damaged by fire on March 31, 1935, was held on Passion Sunday, March 29, 1936, almost one year from the anniversary of the disaster. The new sanctuary, in memory of the Rt. Rev. Dr. Daniel Sylvester Tuttle, D.D., first Bishop of Utah, contains a beautiful new marble flooring, presented to the Cathedral by Rowland Hall School for Girls; a very beautiful dossal, the gift of a parishioner, Mrs. Stephen Philip Holt; two exquisite memorial windows, one the Thompson memorial and the other the Bishop Spalding memorial; and the altar and Communion rail, which have been very beautifully restored. The new altar linens, altar service books, Bible, and clergy books, as well as the numerous new memorials were included in this consecration service, conducted by Bishop Moulton.

A new organ has been installed and a modern lighting system and many other changes, which make the new edifice one of the most beautiful churches in the country.

The Bishop gave a brief résumé of the history of the Cathedral from its beginnings and the part it has played in the pioneer history of this community and spoke of the future opportunities and influences which the Cathedral might contribute in the life of the city and state.

The Bishop was assisted by the Ven. William F. Bulkley, archdeacon of Utah, and the Rev. A. Leonard Wood, of Salt Lake City. Music was furnished by the Cathedral choir under the direction of Mrs. E. B. Coulson. The Cathedral was filled to capacity by the parishioners and their friends.

W. Michigan Groups Unite to

Clear Colored Parish's Debt

GRAND RAPIDS, MICH.—At the urgent request of Bishop McCormick of Western Michigan and through the energy of a committee headed by George E. Walker, and with the coöperation of the executive council and the Woman's Auxiliary of the diocese, the mortgage on St. Philip's Church, Grand Rapids, has been cleared and the church will be consecrated probably at the time of its 25th anniversary in October. Meanwhile the committee is continuing its efforts to remove the mortgage from the rectory, so that the entire property may be freed from all encumbrance. This undertaking now being brought to a successful conclusion is taken to be an indication of the interest taken by the diocese and especially by the citizens of Grand Rapids in the work among the colored people done by St. Philip's Church under the direction of the priest-in-charge, the Rev. John M. Burgess.



NEW CHAPEL AT CHING KIANG, CHINA

Dr. Reiland's Decision to Retire Rouses Regret

NEW YORK—At the Palm Sunday morning service at St. George's Church, the rector, the Rev. Dr. Karl Reiland announced that he would retire to become rector emeritus in the autumn when he will have completed 24 years as rector. Dr. Reiland said that he felt that a younger man should take the work of the parish.

The parishioners are strongly opposed to the retirement and have joined in asking Dr. Reiland to reconsider, but it is unlikely that he will consent to do this.

Indian Church Consecrated

SIoux FALLS, S. D.—The newest church in the Indian field, St. Paul's, at Little Eagle on the Standing Rock Reservation, was consecrated by Bishop Roberts of South Dakota on April 4th. The church and the priest's house were built by a special appropriation from the Woman's Auxiliary. The Indian people also built a log meeting house. Later, a font, given by the Little Helpers, and a memorial altar will be installed. For many years before the church was built, services had been held in the home of Paul Long Bull. The Rev. Cyril Rouillard, one of the younger Indian clergy, is in charge of the work.

American Hebrew Medal Goes to NCJC Co-Chairman

NEW YORK (NCJC)—More religion for everybody was declared to be a solution to the problem of inter-faith relationships by speakers at the presentation to Roger W. Straus of the 1935 American Hebrew medal for the Promotion of Better Understanding Between Christian and Jew in America.

The medal was awarded to Mr. Straus, who is co-chairman of the National Conference of Jews and Christians, on April 2d for his work in "rallying nationwide response to the Williamstown Institute of Human Relations" held last summer and for being a "vitalizing force" in the movement for better understanding between Christian and Jew in America. The speakers included Rabbi Isaac Landman, editor of *The American Hebrew*, Dr. Frederick B. Robinson, president of the College of the City of New York, Hon. Henry Morgenthau, former Ambassador to Turkey, Prof. Carlton J. H. Hayes, co-chairman of the National Conference of Jews and Christians, and the Rev. Dr. S. Parkes Cadman.

Interfaith Seminar Planned by NCJC

Protestants, Catholics, and Jews to Meet in Hartford, Conn., August 30th to September 4th

NEW YORK (NCJC)—A new type of national seminar for Protestant, Catholic, and Jewish leaders will be held in Hartford, Conn., from August 30th to September 4th, under the auspices of the National Conference of Jews and Christians, it has been announced by Dr. Everett R. Clinchy, director of the National Conference.

The organization plans to call together several hundred national leaders, both lay and clerical, among Protestants, Catholics and Jews, to consider the theme, *The Historical Development of Religious Values in the Nation*. Under this heading will be discussed the issues presented to religion by the forces of materialism, atheism, secularism, and irreligion, the totalitarian State, and other trends in the nation and the world. The emphasis will be on a joint study of history. It is hoped, Dr. Clinchy said, that through mutual study and exchange of information, increased understanding will emerge as a result of the Seminar.

There will be twenty topics for the week, Dr. Clinchy said. Each will be presented by three speakers, a Catholic, a Jew, and a Protestant.

Among the topics thus far selected are, *The Religious Issues Presented by Science*, *The Religious Issues Presented by Historical Research*, *The Genius of Our Religious Institutions in the Light of Their History*, *The Issues Presented by the Anti-Religious Forces in the Nation*, and *The Issues Presented by the Totalitarian States of the World*.

Other subjects to be assigned to various scholars within the three groups are: *Methods of Training the Clergy*, *Methods of Conducting the Parish*, *Methods of Religious Education*, *Methods of Social Service*, and *Methods of Community Coöperation*.

The chairman of the program committee, which includes Catholics, Jews, and Protestants, is the Rev. T. Lawrason Riggs, Roman Catholic chaplain at Yale University. The Most Rev. Maurice F. McAuliffe, Bishop of the Roman Catholic diocese of Hartford, in a letter to Fr. Riggs, has given his hearty approval of the plan of the Seminar. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and other officials of the Federal Council are playing a prominent part in plans for the Seminar, while the Synagogue Council of America is being consulted on Jewish aspects.

\$10,000 Bequest to Augusta Church

AUGUSTA, GA.—By the will of the late Mrs. Frederick Ball Pope of Augusta, the Church of the Good Shepherd, the Rev. H. Hobart Barber, rector, was left \$10,000. Mrs. Pope attended the Presbyterian Church most of her life, but several years ago when she moved into the neighborhood of the Church of the Good Shepherd she made it her spiritual home.

Churchmen Support Child Labor Law

Charles C. Burlingham, Prominent
New York Layman, is Head of
Committee for Ratification

BY ELIZABETH MCCrackEN

NEW YORK—Charles C. Burlingham, one of the most prominent laymen of the diocese of New York, is taking the lead in bringing pressure to bear on the State Legislature to bring the question of the ratification of the Child Labor Amendment out of committee onto the floor of the Assembly before the adjournment of the Legislature. Mr. Burlingham spoke at the public hearing on March 31st, which was called largely owing to his efforts as chairman of the Nonpartisan Committee for Ratification. With Mr. Burlingham were a number of other well-known Church people, including Bishop Gilbert, Suffragan of New York; Mrs. Mary K. Simkhovitch, head of Greenwich House; Mrs. John M. Glenn and the Rev. Dr. Floyd Van Keuren. Working in close harmony with Mr. Burlingham's committee is the Catholic Citizens' Committee for Ratification, whose chairman is Frank P. Walsh, well-known lawyer.

Both committees are withstanding the opposition of certain organizations in the Roman Catholic Church, notably the Knights of Columbus and the Holy Name Society. While the Roman Catholic Church has taken no official stand on the question, these two societies and still others are working actively against the Amendment. The grounds of their opposition are two, both familiar to all who have worked for Child Labor laws. One argument brought forward by the Knights of Columbus and the Holy Name Society is that the proposed Amendment would take the control of children out of the hands of their parents and vest it in the Federal government. They interpret the word "labor" to mean mental as well as physical work, and insist that the Amendment would thus give the Federal government the right to say

Interior of Pennsylvania Church Damaged by Fire

FARRELL, PA.—Fire broke out in St. Paul's Church, April 4th. After smouldering for a time in the basement, the flames consumed a flight of stairs leading to the vestibule, the floor, and doorways. The whole interior of the church was damaged by smoke and water. The cause is unknown. Prompt action of the Farrell Fire Department prevented further loss. Although the property is insured by the Church Finance Corporation, with many of the people still unemployed in the big mills of this industrial center, this misfortune is considered a real loss.

The work among the foreign born centering at St. Paul's is carried on under the leadership of the Rev. Sisto J. Noce.

what the children should be taught and who should teach them, education being mental "labor" on the part of children. Their second objection is that the Amendment is dangerously socialistic. Some speakers have even gone so far as to say that the provisions of the Amendment "are the reddest thing that ever came out of Red Russia."

The Catholic Citizens' Committee for Ratification numbers among its members several of the leading Roman Catholic sociologists in New York. They spoke at the public hearing for the enlightened Roman Catholics of the state, faithful, practising members of their Church, and as opposed to usurpation by the Federal government of the right of parents to control their children as any persons in the land. Thoroughly in favor of parochial schools, Mr. Walsh and his committee members tried to make it clear that the Amendment menaces these not at all. As for the cry of "redness from Red Russia," these Roman Catholics declared that their differing brethren were forgetful of the fact that the Amendment was drafted by Senator McCormack, assisted by George Wharton Pepper, and other like-minded members of the Republican Party and approved by President Coolidge.

At the headquarters of the New York Child Labor Committee, the opinion was expressed by the secretary that, absurd as these objections are, they impress some hearers and may lead to a vote in the State Legislature against ratification if not combatted. This happened in Massachusetts. Mr. Burlingham and Mr. Walsh and their committees are sparing no efforts.

The Legislature recessed because of Passover and Holy Week. It will reconvene in the week of April 19th. It is hoped to get the bill out onto the floor at that time.

Bishop Huston Conducts Missions

SEATTLE, WASH.—Bishop Huston of Olympia has been conducting preaching missions in Olympia, Aberdeen, and Hoquiam in his own diocese, as well as delivering a week's series of sermons at St. Paul's Cathedral, Los Angeles.

Plan War in Orient Against Irreligion

Paul Rusch, Leader in Japanese St.
Andrew Brotherhood, Confers
With Forward Movement Leaders

CINCINNATI—Plans for a new war in the Orient were formulated here recently.

However, this war, in contrast to the usual variety, is to be bloodless. It is a mobilization of the Church in Japan into the Forward Movement, a reinvigoration of the Church in its war against the enemies of God and man.

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, and Prof. Paul Rusch of St. Paul's University, Tokyo, discussed the application of the Forward Movement program in the United States to the Orient.

Prof. Rusch, while in Cincinnati, discussed the work with a number of prominent members of the Church, including Charles P. Taft, II.

Mr. Taft, leader in the Everyman's Offering that called the men of the Church to the support of missions, and interested from the beginning in the Forward Movement, was especially interested to learn of the major part the Brotherhood of St. Andrew had in initiating the Forward Movement, as it was the work of laymen.

SUCCESS REPORTED

Mr. Rusch, who has been active in getting the Forward Movement under way in Japan, reported the success that is meeting the adoption of the Movement. Funds for the translation of the literature into Japanese were raised by Mr. Rusch, and with the coöperation of the Brotherhood of St. Andrew, the literature was made available for the 271 churches in Japan by Ash Wednesday.

Bishop Hobson was presented copies of the literature printed in Japanese.

Mr. Rusch has as a goal the enlisting of 100,000 new young Christians in the Forward Movement of Christ in the Orient.

Rev. L. B. Whittemore to be Consecrated May 1st

NEW YORK—For the consecration of the Rev. Lewis Bliss Whittemore, Coadjutor-elect of Western Michigan, the Presiding Bishop has taken order as follows:

Time and place, Friday, May 1, 1936, Grace Church, Grand Rapids, Mich.; consecrator, the Presiding Bishop; co-consecrators, Bishop McCormick of Western Michigan and Bishop Gray of Northern Indiana; presenters, Bishop Stewart of Chicago and Bishop Ablewhite of Marquette; preacher, Bishop Hobson of Southern Ohio; attending presbyters, the Rev. William A. Simms and the Rev. Dr. Remsen B. Ogilby; deputy registrar, the Rev. Herman R. Page.

Consecration of Kentucky Bishop-Elect April 22d

NEW YORK—The Presiding Bishop has taken order as follows for the consecration of the Rev. Dr. Charles Clingman, Bishop-elect of Kentucky:

Time and place, Wednesday, April 22d, in Christ Church Cathedral, Louisville, Ky.; consecrator, the Presiding Bishop; co-consecrators, Bishop Woodcock and Bishop Burton; presenters, Bishop McDowell of Alabama and Bishop Quin of Texas; preacher, Bishop Barnwell, Coadjutor of Georgia; Litaniist, Bishop Quin; reader of consents of the bishops, Bishop Maxon of Tennessee; Gospeler, Bishop Capers of West Texas; Epistoler, Bishop Hobson of Southern Ohio.

Aid for Japanese Brotherhood Planned

Arrangements Completed in Chicago to Form American Committee for Japanese St. Andrew Brotherhood

CHICAGO—Arrangements were completed here last week for the creation of the American Committee for the Brotherhood of St. Andrew in Japan. James L. Houghteling, son of the Brotherhood founder, is chairman of the committee.

In connection with the formation of the committee, it was announced that Tadao Kaneko, secretary of the Japanese Brotherhood, will spend three months in this country on a speaking tour, arriving in August.

Other members of the American Committee are: secretary-treasurer, Courtenay Barber, past national president of the Brotherhood; William Almstedt, of Louisville; Joseph T. Howell, Nashville; Samuel Thorne, New York, and Charles C. Zabriskie, Detroit.

One of the primary objects of the committee will be to raise \$44,000 to realize and endow four needed pieces of equipment for the Japanese Brotherhood: a national house and the first college student work center in the Japanese Church, a leadership training conference plant, a literature endowment fund, and a general endowment.

Paul Rusch, of St. Paul's University, Tokyo, who is on leave in this country, explained the present status of the Brotherhood work to the leaders of the American Committee here. He declared the opportunity is one of the greatest to be found anywhere in the Church.

Already several thousand dollars have been promised for the Japanese fund.

Rector is Author of Passion Play Given by Italian Group

HACKENSACK, N. J.—Twenty-six members of the Italian congregation of St. Anthony of Padua in Hackensack presented last week a very devout interpretation of the Passion of Our Lord. The dialogue was written by the rector of the parish, the Rev. Joseph Anastasi and was based entirely on the Gospel narratives. The play was rendered in Italian for a crowd of about three hundred people. The costuming and painting of the scenery and the training of the actors was all done locally by members of the congregation.

Every member of the cast went to the Holy Communion on the Sunday preceding the giving of the play as a definite devotional act of preparation for their participation in this religious drama.

New Sister of St. John Baptist

RALSTON, N. J.—Bishop Washburn of Newark received the life vows of Sister Margaret Helena at the Mother House of the Society of St. John the Baptist at Ralston on the Feast of the Annunciation, March 25th.

Bishop's Hat Trailed to Chicago Lair and Caught

CHICAGO—Chicago went on a hunt for a Bishop's hat recently. It all happened over the fact that Bishop Johnson of Colorado got the wrong hat in a Loop restaurant and didn't realize the exchange until he left the city. He didn't know the name of the cafe, so the hunt started via radio and the newspapers. Before long C. A. McCarthy, local architect, turned up with the Bishop's hat, announcing, however, he had had it shrunk to fit his own head size. At latest reports Bishop Johnson's hat was on its way to Denver and Mr. McCarthy's hat was taking a trip to Chicago from Denver.

W. Va. Church Increases Pledge; Flood Recedes

CHARLESTON, W. VA.—Dismantling of Trinity Church, Parkersburg, to save furnishings from damage during the March flood, was halted long enough to advise diocesan headquarters that Trinity Church would make an extra contribution to the National Council for missionary work. Shortly after, the Parkersburg weather bureau reported the flood crest reduced. The water stopped a block from Trinity Church.

Parkersburg has learned preparedness from experience with past floods. Each city block has a flood index number. Residents move when the local weather bureau reports their number to be in danger of flood.

Christ Church, Wellsburg, suffered damage of church furniture, books, organ, and building in the St. Patrick's Day flood amounting to \$1,500. The church will be closed for one month.

St. Peter's Church, Huntington, free of the flooded area, was used as a depository for furniture of stricken families.

Plan Forward Movement Mass Meeting in Albany

ALBANY—The Forward Movement committee of the diocese of Albany, the Rev. A. Abbott Hastings, rector of St. Paul's Church, Troy, chairman, has made plans for a mass meeting to be held at St. Peter's Church, Albany, on the evening of April 30th.

Delegations from various churches throughout the diocese will attend, and the Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, will be the speaker.

Dr. Hart will also address the Woman's Auxiliary at their annual meeting that morning.

Members of the Forward Movement committee working with the Rev. Mr. Hastings are: the Rev. C. C. Harriman, rector of St. Peter's, Albany; the Rev. R. W. Woodroffe, D.D., executive secretary of the diocese; Mrs. Henry D. Rodgers, diocesan president of the Woman's Auxiliary.

Pennsylvania Plans Preaching Mission

G. W. Pepper Tells Rectors of 80 Parishes Activity in Making Disciples is Sure Test of Vitality

PHILADELPHIA—George Wharton Pepper told the rectors of eighty parishes that there is "one sure way of testing the vitality of a Church and that is by its activity in making disciples," speaking as the toastmaster at a dinner on March 30th in the Penn Athletic Club, to which the clergy of the parishes in the diocese of Pennsylvania had been invited in preparation for a preaching mission.

Ten missionaries will preach in two parishes on each of four consecutive Sundays beginning on April 26th.

The mission is planned to enliven interest in the missionary program of the Church.

Mr. Pepper further said in his introductory remarks, "The trouble is we do not really believe in our cause." He introduced Lewis B. Franklin of the National Council, the Rev. C. W. Shreiner, dean of the convocation of Chester, and Bishop Taitt, of Pennsylvania.

The mission will contribute to the fulfillment by the diocese of its pledge to the National Council to increase its giving during 1936 by \$10,000.

Bishop Mitchell Dedicates St. Luke's Home Addition

PHOENIX, ARIZ.—The latest addition to St. Luke's Home, a Phoenix institution which for 30 years has helped hundreds of tuberculosis victims fight their way back to health, was formally dedicated on April 3d.

The institution was founded in 1907 by Bishop J. W. Atwood, and the Rev. B. R. Cocks was appointed the first superintendent at that time. He has been in charge ever since and under his able leadership it has developed until it now represents an investment of \$200,000.

The new addition includes a beautiful dining room, a combined library and chapel and a spacious and fully-equipped kitchen.

The dedication service was read by Bishop Mitchell of Arizona, with the Rev. Mr. Cocks presiding. More than 300 were present.

St. Luke's Home, a non-sectarian institution, has grown from a small beginning to a group of 13 modern buildings on 10 acres of ground. The home at present has a capacity of 75 patients. Since it was established, it has cared for more than 2,000 patients.

Memorial to Boston Layman

BOSTON—Five stained glass windows were dedicated on Easter Day in Emmanuel Church, Boston, as a memorial to the late George Hawley of that parish. They are the work of Charles J. Connick and represent the four archangels with a seraph in the center. The windows, Gothic in design, are placed high in the chancel and above the altar.

Kagawa Speaks at Holy Week Service

Throngs Hear Japanese Evangelist in Palace Theater, New York; Effect of Speech is Profound

NEW YORK—One of the most impressive of the many Holy Week services in New York was that held on April 8th, in the Palace Theater, on Broadway near Times Square when the special preacher was Toyohiko Kagawa.

The service was one of the noonday Holy Week services in the Palace Theater sponsored by the Greater New York Federation of Churches. There were prominent preachers every noon and the attendance was good. But to hear Dr. Kagawa such a large crowd came that all the seats in the theater were taken and as many persons stood as the fire regulations would permit. Holding a copy of the Bible in his hand, Kagawa said, in part:

"Our Lord gave Himself for the redemption of the whole world in the simplest, quietest way. He went up to Jerusalem on the first day of the week, riding on the humblest of steeds, an ass, surrounded by the common people whom He loved always best. On the second day of the week, He cleansed the Temple. On the third, He rested. On the fourth, He bade farewell to His disciples. On the fifth day He was sacrificed. The outline is so simple, so quiet. The Gospel, in this Bible, reveals to us what depths lay beneath.

"Always our Lord redeemed where redemption was necessary. In His agony He turned His head and redeemed the penitent thief. At this very same time, He was redeeming the whole of humanity. That all mankind might know in all ages that He did this, He said from the cross the first verse of the twenty-second psalm, the psalm of redemptive prophecy. That cry was not a cry of despair; it was a call to remembrance of the promise set forth in the psalm which it begins. All the words from the cross were to all mankind ever to come. Our Lord called them to help Him in the work of redemption. 'Do this in remembrance of me,' He said when He instituted the Holy Sacrament of His Body and Blood. 'Do this,' He said from the cross, 'to help the redemption of the world.'

"What did He tell us to do? He told us to be like Him, to grow in the consciousness of God as He had grown, to give our selves. Our Lord was brave; He was loving; He was wise. We are not very brave, we have so little love, we are foolish. When we grow braver, more loving, wiser, the world will be changed. We want it changed, but we are too afraid, too unloving, too foolish. God will make us more like Him if we ask Him. Then we shall make the world better."

AUDIENCE ABSORBED

The large congregation listened with absorbed attention. As they went out into the lobby of the theater at the end of the service they were met by the early afternoon audience waiting to buy tickets to the vaudeville and movie program offered. The members of this audience stared at the congregation and were heard to say: "What have they been seeing and hearing? They look so thrilled."

Japan Forward Movement Rouses Great Enthusiasm

TOKYO—Four thousand more copies of the Japanese version of *Discipleship* have been requested by clergy, missionaries, and catechists in the Forward Movement being carried on in Japan under the auspices of the Brotherhood of St. Andrew.

Ten thousand copies had already been prepared and distributed throughout the ten dioceses and 271 parishes and missions making up the *Nippon Sei Kokwai*. The enthusiasm and widespread use being made of the movement led to predictions that when the second booklet, *Disciples of the Living Christ*, was released during Holy Week, more than twenty thousand copies would be required.

Boston Choirmaster's Passion Cantata Produced

BOSTON—Dr. Francis W. Snow, organist-choirmaster of Trinity Church, Boston, produced on March 29th a new Passion-tide cantata on which he has been working for three years.

Under his direction a choir of seventy men and boys portrayed the story of the crucifixion as told in St. Luke's Gospel. In marked differentiation from the traditional form, the organ plays an important part, its majestic rhythm describing the ascent to Gethsemane, the agony, the death.

Dr. Snow is internationally known as organist and composer of more than thirty anthems and the Christmas carol, "Sleep Holy Babe."

Five-Point Program by Which Church May Aid Parents Urged

NEW YORK (NCJC)—A five-point program through which the Church can help parents was outlined by Dr. Adelaide T. Case, professor of Religious Education at Teachers' College, Columbia University, at the ninth annual luncheon meeting of the Women's Committee for Religious Education of Children, held at the Town Hall Club March 27th.

Professor Case urged: (1) that parents treat seriously children's questions on religious matters; (2) that the Church offer to parents an opportunity to study their own religious life and the way in which religion is linked to social issues and the problems of modern life; (3) that the Church provide an opportunity for parents to study the religious problems of children; (4) that the fellowship of the family in the Church be stressed; (5) that an opportunity for group worship be provided.

Church Population Shifting

LONDON—While many churches in Central London are woefully empty, largely owing to the fact that there are too many of them for the resident population, there is a definite increase in church attendance on the outer rim of the city, and this is true both of Catholic and Evangelical churches. Many of these churches are crowded for the 10 A.M. sung Eucharist, and again crowded by another congregation for 11 A.M. Morning Prayer.

New Huguenot Society Formed

NEW YORK—A service in the Saint-Esprit French Church March 22d was attended by about 100 members of families descended from the 12 original Huguenot patentees who founded the village of New Paltz. The congregation was gathered to organize the Society of the Descendants of New Paltz Patentees. Harrison Deyo, junior warden of the church, was named temporary chairman of the group. The service was read by the Rev. Dr. John F. Maynard, rector, in French, being one that was used 250 years ago in New Paltz.

New Scribner Books

Freedom in the Modern World

by Jacques Maritain

A leading contemporary philosopher here considers the means to be adopted by the individual in the modern world in his struggle for the essential values of life. \$2.00

Mohammed: The Man and His Faith

by Tor Andrae

Containing a great deal of material only recently brought to light, and presenting Mohammed as a living figure with an extraordinary background. \$3.50

The Relevance of the Church

by F. R. Barry

Canon of Westminster Abbey

An invigorating discussion of the contemporary reaction against institutional religion and suggestions about the true line of approach toward the church. A book full of optimism and practical value. \$2.00

The Parables of the Kingdom

by C. H. Dodd

The author explains one of the most difficult problems of the New Testament—what is the meaning of the phrase "Kingdom of God"? \$2.50

As Far as I Can See

by Winifred Kirkland

"A wholesome and inspiring spiritual autobiography. . . . Will help to enrich one's own Christian experience." *Christian Observer*. \$2.00

Jesus Manifest

by Dimitri Merejkowski

"One of the most inspiring of all modern interpretations of the Master's life." *Los Angeles Times*. \$2.75

The Renewing Gospel

The Lyman Beecher Lectures for 1935

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Seek to Raise \$75,000 as DeKoven Foundation Fund

CHICAGO—An effort to raise \$75,000 for the repairing and maintaining of the old Racine College property as a Church center and summer home for children of St. Mary's Home, Chicago, has been launched by the DeKoven Foundation committee, headed by the Rev. Alfred Newbery, rector of the Church of the Atonement.

The efforts follow the recent purchase of the Racine property by the Sisters of St. Mary. It is planned, if the campaign is successful, to renovate the grounds and buildings and eventually to reopen the conference center work which was so effective under Mrs. George Biller.

The appeal is joined in by the Bishop of Milwaukee and the Bishop of Chicago.

Dr. Aigner's Memory is Honored in Elks' Service

FRANKLIN, PA.—St. John's Church was filled by the more than 100 members of Franklin Lodge No. 110, of the Order of Elks, and other friends on the evening of Passion Sunday, March 22d, for a service in loving memory of the Very Rev. Dr. Martin Aigner, late rector of the parish and chaplain of the lodge, and in observance of the 47th anniversary of the institution of the lodge, March 21, 1889. It was Dr. Aigner who instituted this yearly observance.

The service was conducted by the Ven. Harrison W. Foreman, archdeacon of Erie. After brief mention of Dr. Aigner in his family life, as pastor of St. John's, as community leader, as foremost priest in the diocese of Erie, and dean of its delegation to the General Convention since the founding of the diocese, and as noted for his missionary spirit, Archdeacon Foreman then dwelt at length on Dr. Aigner's constructive unselfishness, his keen sense of the moral imperative, and his vibrant faith in God.

"But I believe we would honor him most acceptably," the Archdeacon said, "if we were to tap the wells of inspiration which were forever springing up in him and find corresponding help for the problems that confront us as members of God's Church and citizens of this great commonwealth."

The service was a heartfelt tribute to the inspiring leadership over a period of 35 years of Franklin's first citizen.

St. Andrew Leaders Meet

CHICAGO—Allan L. Ramsay, director of boys' work in the diocese of Michigan, and Robert Weber, of Detroit, national executive vice-president of the Brotherhood of St. Andrew, Young Men's Division, met with Courtenay Barber, former national president and now a member of the National Council, and Paul Rusch, executive vice-president of the Japanese Brotherhood, in Mr. Barber's office in Chicago on April 6th to discuss plans for the Brotherhood throughout the province of the Midwest.

Conference Views Social Insecurity

Church Leaders in Southern California Find no Immediate Solution Through Economic Channels

LOS ANGELES (NCJC)—That there is no immediate solution to the problem of social insecurity now facing the nation through application of any economic laws, was the consensus of opinion of speakers at the conference on The Church and Social Security, which concluded a two day session March 27th at St. Paul's Cathedral under the auspices of Church leaders of Southern California.

Bishop Stevens of Los Angeles presided, and Dr. Earl Miller, dean of men at the University of California at Los Angeles and well-known economist, was the opening speaker. He declared that the problem of social insecurity was not a matter of overproduction, but rather that there is a concentration of income among the few, and that workers have the desire and need to buy back the products they have helped create, but no money with which to do it. He quoted statistics to prove that 60,000 families with incomes in higher brackets saved more than 25,000,000 families with lower incomes. Some of this money, he said, was invested in increasing their plants, and a large portion of it was invested in foreign countries, bringing no specific returns to the masses here, and much of it was dissipated in speculation.

Another speaker, the Rev. Dr. C. Rankin Barnes, rector of St. Paul's Church in San Diego, and former executive secretary of the Department of Christian Social Service of the National Council, branded as unChristian and an insult to the Sacrament the deliberate destruction of wheat, pork, and other God-given gifts to mankind.

Spencer Miller, Jr., of New York, consultant on Industrial Relations of the National Council, was the closing speaker, reiterating the declaration of preceding speakers that the present economic ills are caused by concentration of savings and improper distribution. Christians, he declared, must throw the weight of their influence into an outward and visible demonstration that they are actually concerned with the problem. They must examine their own consciences and take stock of their own lives and decide for themselves if they are just stewards of the goods entrusted to their keeping by their God.

More of the wealth of the country per capita, declared Mr. Miller, is in the hands of Episcopalians, and statistics in Los Angeles prove that with the exception of the Chinese, there are less Episcopalians on relief here than those of any other religion. He quoted from the philosophy of Gandhi that "theft is not so much what we take from others as to hold for ourselves what others need." He stressed the importance of Christian action in making a nation realize this fact and that the moral fiber of an entire nation is being broken down through the prolonged idleness of twelve million persons.

Schools for Clergy and Laity Are Held

Church Union Organizes 12 Schools
in Various Dioceses; Liverpool
Cathedral Building Progresses

BY GEORGE PARSONS

LONDON—The Church Union is organizing at least twelve schools for the clergy and laity this year. One has already been held, very successfully, at Leicester, and there will be others in the dioceses of Oxford, London, Portsmouth, Salisbury, Winchester, St. Asaph, Canterbury, Lichfield, Bangor, York, Chichester, St. Albans, and Durham, during the next five months.

The first Schools for Women were held at High Leigh, Hoddesdon, Hertfordshire, last year, and had such satisfactory results that the executive committee of the Union decided to extend the idea as widely as possible. The Rev. F. Hood, principal of Pusey House, Oxford, and chairman of the executive committee, says: "Our great hope is that the schools may have far-reaching results in the parishes, and make a real contribution to the effectiveness of the evangelistic work which we have in view."

LIVERPOOL CATHEDRAL

The report by the Cathedral executive committee, dealing with the progress made with the building of Liverpool Cathedral, states that the two nave transepts and the crossing between them have been completely roofed in; the under tower, which with the transept crossings formed the great central space, is complete except for a small amount of filling between the ribs of the vault; work on the Welford porch is well advanced, and construction of the Rankin porch is about to begin. More than half the carved figures are completed, and designs for the remainder are well advanced.

In reference to the gift by Lord Vestey and his brother, Sir Edmund Vestey, of the cost of the tower of the Cathedral, £220,000, the report stated that the steel work to carry the bells was now complete, and the walls of the tower were rising. Designs had been obtained and contracts placed for stained glass windows in the portion of the Cathedral under construction. A great deal of internal work was still unfinished, and the committee had added £17,500 to the previously estimated cost of the completion of this part of the building. They still required £70,000 to complete the amount asked for when this section of the building was begun.

ARCHDEACON NOMINATED TO BISHOPRIC

The Ven. F. Partridge, Archdeacon of Oakham, has been nominated to the Bishopric of Portsmouth, shortly to be vacant by the translation of Dr. E. Neville Lovett to the Bishopric of Salisbury.

Before becoming archdeacon of Oakham two years ago, Canon Partridge had been for some thirteen years financial secretary of the Church Assembly, and in this and other capacities he took a leading part in many schemes affecting the central life of the Church, including the arrangements for the rebuilding of the Church House, Westminster. He is secretary of the Corporation of the Church House and of the Queen Victoria Clergy Fund.

Evensong in Spanish

DENVER, COLO.—In order to help a group of students at Western State Teachers College, Gunnison, Colorado, who are pledged to speak Spanish only for a period of six weeks, the vicar of the Good Samaritan Mission, Gunnison, the Rev. John E. Bowers, is arranging to conduct Evensong in Spanish each Sunday.

Church Demolished in Georgia Tornado

Continued from page 505

the impending disaster. Only the fact that the storm took place in the early morning saved thousands of children from being killed in the destruction of the buildings where they soon would have been at their studies.

181 KNOWN DEAD

The tornado spared no class or condition of people. Rich and poor alike suffered. With 14 blocks of the best property in the business section destroyed the loss has been estimated anywhere from ten to fifteen millions. The latest survey shows 150 dead who have been identified, 31 still unknown, and 34 missing. Many hundreds suffered serious injuries.

President Roosevelt has made a special trip of investigation that he might know at first hand the extent of this awful calamity and that the government might wisely aid in rehabilitation.

Thousands of workers have been engaged in clearing the debris and many heart-rending scenes have followed their work as charred and mangled bodies have been removed, but every effort is being put forth to restore what has been destroyed and so far as humanly possible blot out from memory the sad events of last week.

Cordele Rectory Destroyed

SAVANNAH, GA.—In the tornado which swept Cordele April 2d, killing approximately 19 and destroying 276 homes, the rectory of Christ Church was totally destroyed, only the walls left standing. Every house on that block was shattered. The church, which was out of the path of the storm, was not injured except for leaks that developed in the roof. The Rev. Francis J. Wilson, vicar, and Mrs. Wilson, were not injured and are temporarily located in a hotel. The Rev. Mr. Wilson reports that no member of his parish was hurt. One home was destroyed, but the family was fortunately out of the city. Cordele has a population of 7,000.

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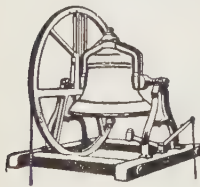
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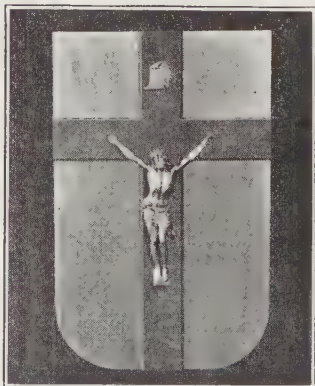
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**Pennsylvania GFS to
Celebrate 50th Year****Program Includes Corporate Communion, Historical Pageant, and Speeches by Church Leaders**

PHILADELPHIA—The Girls' Friendly Society of the diocese of Pennsylvania will celebrate the 50th anniversary of its organization in the diocese by a program extending over nine days beginning on April 18th. Calvary Church, Germantown, where the rector was the Rev. James DeWolf Perry, the father of the present Presiding Bishop, will be the place of the opening of the celebration with a tea. On the 19th there will be a corporate Communion of the members at Old Christ Church. During the week at each branch in the diocese part of the meeting will be given to acquainting the membership with the history of the society in the diocese.

Miss Helen C. C. Brent, national president of the society, Mrs. Norman H. Slack, vice-president of the society in the province, and Bishop Taft of Pennsylvania will be speakers at the anniversary dinner on April 25th in the Penn Athletic Club. Under the direction of Miss Kathryn Brinley, of the branch at Old St. Peter's Church, an historical pageant will be given at the dinner and the G. F. S. diocesan choir will sing.

The festival will close on April 26th with a thanksgiving service at Holy Trinity Church, Rittenhouse Square, at which the preacher will be the president of the National Council, Bishop Cook of Delaware.

**How \$60,000 Came From
14 Cents in Three Years**

CHICAGO—The story of how 14 cents became \$60,000 was told at the Central YMCA on April 7th to members of the Brotherhood of St. Andrew and officers of the Bishop's Pence organization. It was the third anniversary of the founding of the Bishop's Pence.

Three years ago, 14 men sat around a table at the Central Y and, out of a casual suggestion, handed Bishop Stewart a penny each. From this grew the Pence plan which to date has brought in \$60,000. The Bishop, commenting on the anniversary, expressed the hope that the Pence plan will grow to wider and wider proportions and pointed out the great help which the receipts from the plan had been in maintaining missionary work during the three years.

Chain Luncheons Successful

OMAHA, NEBR.—Money raising during Lent presented no problem to the women of All Saints' parish. A Lenten fare luncheon at which eight women met and contributed their quota of the cost started the ball rolling. Each of these eight then gave a tea for seven guests who paid. Each of the seven then invited three for a pay luncheon. At this point the chain stops, with a total of 168 women.

**Clergymen Ask Clemency
for Imprisoned Workers**

SAN FRANCISCO (NCJC)—Among the signers of a petition asking clemency for the eight men and women serving prison terms for criminal syndicalism, convicted at Sacramento last April, appear the names of Bishop Parsons of California; Bishop James C. Baker, a Methodist; Rabbi Irving F. Reichert, and Rabbi Jacob J. Weinstein of San Francisco; and the Rev. E. A. Lowther, pastor of Temple Methodist Church, San Francisco.

The petition states that these men and women "are being imprisoned solely for holding certain unpopular political and economic opinions and attempting organization of agricultural workers." There are fourteen lay signers besides the five clergymen. The petition was sent to Frank C. Sykes, chairman of the Board of Prison Terms and Paroles.

**Boys and Young Men to Confer
in Aurora April 24th to 26th**

AURORA, ILL.—The annual conference for older boys and young men of the middle west, sponsored by the Chicago diocesan assembly of the Brotherhood of St. Andrew will be held at Trinity Church, Aurora, April 24th to 26th. Youth Goes Forward will be the general theme of the conference.

World affairs, the educational field, vocation and the Church—these will be the various sub-themes of the conference, discussion being led by prominent Churchmen. Among the conference speakers will be the Rev. Dr. Harold Holt of Grace Church, Oak Park; the Rev. Joseph S. Minnis, Christ Church, Joliet; and the Rev. E. S. White, Church of the Redeemer, Chicago.

The Rev. William Horstick, rector of Trinity Church, will be host to the session.

**Roman Catholic Missions for
the Hard of Hearing Succeed**

CHICAGO (NCJC)—Missions for the hard of hearing, inaugurated last month by the Roman Catholic Cathedral of the Holy Name here, will be extended by diocesan missionaries.

Decision to extend this service was taken following receipt by mission authorities of letters from many parts of the country urging that other churches provide hearing aid equipment for periodic missions and novenas as a means of bringing the word of God to the deafened. As a result plans have been completed whereby a portable acousticon unit, capable of meeting the needs of fifty deafened, and a portable confessional acousticon, will be a feature of their future missions.

**Bishop Gravatt Recovering
From Two Weeks' Illness**

CHARLESTON, W. VA.—Bishop Gravatt of West Virginia has completely recovered from a serious illness of influenza which kept him confined to his home for two weeks.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

DANIEL D. ADDISON, PRIEST

BOSTON—The Rev. Dr. Daniel Dulany Addison, rector honorarius of All Saints' Church, Brookline, died at his Brookline home on March 27th at the age of 73 years. He was born in Wheeling, W. Va., the son of Thomas Grafton and Marie Eliason Addison; he graduated from Union College in 1883 and from the Episcopal Theological School, Cambridge, in 1886.

The Rev. Dr. Addison served as curate of Christ Church, Springfield, Mass., from 1886 to 1889; as rector of St. Peter's, Beverly, Mass., from 1889 to 1895; and then began his long term of service as rector of All Saints', Brookline, until his resignation in 1920.

Dr. Addison, a member of the London Authors' and the Boston Authors' Clubs, wrote several books, among which are *The Life and Times of Edward Bass, First Bishop of Massachusetts*; *Phillips Brooks*; and *The Clergy in American Life and Letters*. Funeral services were conducted in All Saints' Church, Brookline, March 30th; those officiating were: Bishop Perry, Presiding Bishop and Bishop of Rhode Island; Bishop Lawrence, retired; Bishop Sherrill of Massachusetts; Bishop Babcock, Suffragan of Massachusetts; the Very Rev. Milo H. Gates, Dean of the Cathedral.

Dr. Addison is survived by his wife, the former Julia DeWolf Gibbs, and one daughter, Miss Julia Dulany Addison.

ROBERT G. ROSCAMP, PRIEST

NEW CASTLE, PA.—The oldest priest in the diocese of Erie, the Rev. Dr. Robert George Roscamp, retired, died at his home here on April 6th, after being ill for two weeks with pneumonia.

He was born in Easington Lane, County Durham, England, on December 20, 1845, the son of Thomas and Mary Roscamp. He graduated in 1871 from the theological college of the Primitive Methodist Church and was appointed to a charge at Plymouth, England. In 1874 he was sent to Canada and to the United States in 1877.

In 1879 Dr. Roscamp came to New Castle where he established a reputation as a speaker of unusual eloquence. Under his supervision the Primitive Methodist Church was built on the site now occupied by St. Vitus Roman Catholic Church (Italian). Later he entered the ministry of the Presbyterian Church. In 1909 he was ordained deacon and priest by Bishop Whitehead of Pittsburgh. After a short ministry in that city he took charge of St. Andrew's, New Castle. During his incumbency the present edifice at the corner of East Long and Belmont avenues was built. He retired in July, 1920.

He received the degrees of Bachelor of Divinity and Doctor of Divinity from the University of Illinois.

Dr. Roscamp was the author of two

books, *Lost and Found* and *A Systematic Life of Christ*; and three series of lectures, *The Portrait of a Great Man, Phillips Brooks*; *The Bright Light in the Cloud*, and *On the Prodigal Son*.

Dr. Roscamp was at one time chaplain of the grand lodge of the Benevolent and Protective Order of Elks of which he was a lifelong member. He held membership also in the Loyal Order of Moose, the Fraternal Order of Eagles, and Mahoning Masonic Lodge, No. 243.

He was married to Miss Mary Jane Johns in Brooklyn, N. Y., on June 23, 1877. Mrs. Roscamp died in 1933, and their son Joseph Thomas died in 1935. He is survived by his daughter-in-law, Mrs. Annie Elizabeth (Williams) Roscamp; one

granddaughter, Miss Ruth Irene Roscamp; and a niece, Mrs. Mary Jane Clark of St. Catharines, Ontario, Canada.

The funeral service was held on April 8th in Trinity Church, Bishop Ward of Erie officiating, assisted by the Rev. Philip C. Pearson, rector of the parish, and the Rev. Samuel M. Black of St. Andrew's, New Castle, and St. Luke's, Ellwood City. The Rev. Rees T. Williams, president of the New Castle Ministerial Association, read the Lesson. Burial was at the mausoleum in Oak Park Cemetery. The honorary pall-bearers were the wardens and vestrymen of Trinity Church, the active pall-bearers were laymen of the parish.

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WIL KING

MILWAUKEE—Wil King, Milwaukee artist whose etchings have frequently appeared on the cover of *THE LIVING CHURCH*, died April 11th at the Deaconess Hospital. He was 30 years old. His water-colors and etchings are now on display in New York, Boston, and Milwaukee, and have won high praise from critics.

His first name was derived from the first syllable of his family name, "Wilking," an old German name of Scandinavian origin. For simplification, the artist dropped his Christian name, Helmuth, and divided his last name. He was the son of the Rev. and Mrs. Eugene F. Wilking of Cecil, Wis. His father is the pastor of an Evangelical church.

Wil King was born at Curtin, Texas, but came to Wisconsin with his parents when a boy. He attended public schools at Athens, and was graduated from Slinger High School.

Later he attended Elmhurst (Ill.) College, Milwaukee State Teachers' College, and was graduated from the Chicago Academy of Arts. From 1931 to 1934 he was instructor in art at the Shorewood Opportunity School.

Besides his parents, Mr. King is survived by his wife, Regina King, whom he married in 1927; a daughter, Dolores, aged 7; two brothers, Walter and Werner Wilking; and three sisters, Mrs. Helen Madler, and Elizabeth and Sylvia Wilking.

Funeral services were held April 14th at the Lutheran Church of the Redeemer. Burial was in Wisconsin Memorial Park.

MISS JULIA E. MASSEY

PHILADELPHIA—Miss Julia E. Massey died in the Good Samaritan Hospital at West Palm Beach, Fla., on March 26th, after an illness of seven weeks due to a fall. She was spending the winter in Florida.

Miss Massey, who was past 70 years of age, was connected for many years with the Philadelphia Divinity School and was well known to many of the clergy of the Church.

She was buried from the Chapel of the Divinity School on March 31st, the Dean, the Very Rev. Dr. George G. Bartlett, officiating. Interment was in West Laurel Hill Cemetery. The pall-bearers, all graduates of the school, were the Rev. Messrs. John W. Norris, Stanley V. Wilcox, James M. Collins, and John R. McGrory.

She is survived by a sister, Mrs. John A. Crane, and several nephews and nieces.

Old Sedilia Discovered

LONDON—An ornamental fifteenth century portable sedilia has been discovered in Sheffield Cathedral after lying about unused and unknown for years. In the fifteenth century alterations were made to the Cathedral, then the Sheffield parish church, and part of the chancel wall was demolished. This portable sedilia was then apparently made to take the place of the previous one. It has now been renovated and placed in St. Katherine's Chapel, which has been provided in Sheffield Cathedral in memory of the late Mrs. Burrows, wife of the Bishop of Sheffield. The portable sedilia is made of oak, richly carved, and stands 7 ft. high, surmounted by a canopy.

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ANNOUNCEMENT

Died

MASON—Entered into life eternal at Santa Barbara, April 6, 1936, JAMES CARRUTHERS MASON, associate of the Society of St. John the Evangelist, acolyte and lay reader. Requiem at Trinity Church, Santa Barbara, April 8th. Interment in Santa Barbara Cemetery.

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Mergyman Attacks Federal Council

**Texas Fundamentalist Accuses Council
of Working for Communism,
Church Union, Free Love, Peace**

NEW YORK (NCJC)—Following his appearance at Rochester, N. Y., April 13th to 15th where he is scheduled to conduct a campaign against Toyohiko Kagawa, Japanese Christian leader, who is now visiting this country, Rev. J. Frank Norris, Fort Worth, Texas, fundamentalist, has promised to come to New York City to conduct a one-man campaign against organized Protestantism as represented by the Federal Council of Churches of Christ in America. One of the subjects of the Rev. Mr. Norris' addresses at Rochester will be, My challenge to the Federal Church Council. His challenge was flung at Dr. Samuel McCrea Cavert, general secretary of the Federal Council, in a lengthy telegram from

Oklahoma City dated March 19th. The telegram was sent in answer to a request made by Dr. Cavert that the Rev. Mr. Norris make public correction of "false statements" which, according to Dr. Cavert, he has printed and broadcast about the Council.

Charges made by the Rev. Mr. Norris against the Federal Council include: Communism; being subsidized by Soviet Russia; corrupting the morals of youth through its department of marriage and the home; being an organization of self-appointed leaders; being backed by the Garland Free Love Fund; working for peace and labor causes in Congress; supporting the cause of the World Court and the League of Nations; preaching Church union; denying the fundamentals of Christianity; sponsoring Kagawa, Japanese evangelist and peace and social leader, in a series of addresses across the nation.

Asked to comment on the Rev. Mr. Norris' challenge, Dr. Cavert told NCJC News Service:

"I courteously called Mr. Norris' attention to false statements that he had made about the Federal Council of Churches, assuming that he had made them only because

of his unfamiliarity with the facts and that he was enough of a Christian gentleman to correct them. He now makes a fresh attack upon the Council for having shown a friendly helpfulness to the great Japanese Christian, evangelist, social worker, and advocate of peace, Dr. Kagawa. The situation speaks for itself so loudly as to need no comment from me."

Mennonite World Congress to be Held at Amsterdam in July

NEW YORK (NCJC)—From June 29th to July 3d the Mennonites of the world will hold a general World Congress at Amsterdam, Holland. It is to be a congress commemorating the separation of the Mennonite reformer Menno Simons from the Church of Rome on January 12, 1536.

Menno Simons was the first to organize the Mennonites into a more or less uniform denomination and has given it the name under which it is known today. Up to the time of his activity they were scattered Baptist groups in various countries of Central and Northern Europe, some of which, in Switzerland, look back upon a 700-year old history.

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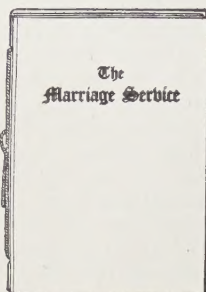
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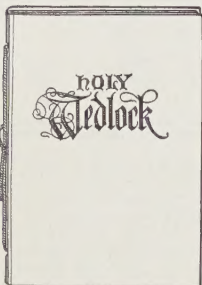
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